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THE CHURCHES AND SOCIAL WELFARE

Compiled and Edited

by

DR. CHARLES G. CHAKERIAN, ed.

Graham Taylor, Professor of Social Ethics
and Director, Institute of Church Social
Service, The Hartford Seminary Foundation.

Foreword by

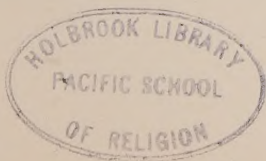
DR. LEONARD W. MAYO

Chairman, Department of Social Welfare,
National Council of Churches and Director,
Association for the Aid of Crippled Children.

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FOREWORD

by

DR. LEONARD W. MAYO

Chairman, Department of Social Welfare
National Council of Churches

Rapid social changes of recent decades which have brought many benefits have also produced problems of adjustment for all and actual hardships for some. Hence the church has a special responsibility to all people in these times, particularly to those in need, and a continuing interest in every effort to improve their lot.

Aware of this responsibility, the National Council of Churches is sponsoring a *National Conference on the Churches and Social Welfare* which is to be held at Cleveland, November 1-4, 1955. The event will bring together some 2,000 men and women whose major specialized concern is social welfare as related to the churches. This is a pioneering conference. It may well become a landmark in American social work and church history.

At the Conference the delegates will be divided into twenty general and twenty functional sections which will use as a basis for their deliberations reports prepared by twenty Preparatory Commissions.

The Hartford Seminary Foundation has rendered a signal service to the fields of religion and social work in devoting this special number of its *Bulletin* to a summary presentation of these twenty Preparatory Commission reports.

Edited and compiled by Dr. Charles G. Chakerian, Director of the Institute of Church Social Service of the Hartford Seminary Foundation and Chairman of the Research Committee of the Conference, this monograph is not only the sole statement of the findings of the twenty Commissions but also a fundamental contribution to the whole field of Social Work. It is hoped that it will receive the wide circulation it richly deserves.

C O N T E N T S

| | PAGE |
|--|------|
| <i>Foreword</i> , DR. LEONARD W. MAYO | iii |
| <i>Introduction</i> , DR. CHARLES G. CHAKERIAN | 1 |
| I Church-State Relations in Social Welfare | 3 |
| II The Role of the Local Church in Meeting the Community's Welfare Needs | 6 |
| III The Role of the Volunteer in Church Social Work | 9 |
| IV Professional Education to Meet the Churches' Responsibilities and Services in Social Welfare | 13 |
| V Administering Church Agencies and Institutions | 18 |
| VI Relations of Church Welfare Agencies to Community Chests and Councils | 24 |
| VII The Relationship of the Church's Welfare Program to Evangelism and Christian Education | 27 |
| VIII The Churches' Role as a Social Conscience in Meeting Welfare Re- sponsibilities | 30 |
| IX Distinctive Contributions of Church-Related Welfare Agencies and Institutions | 33 |
| X The Role of Home Missions in Social Welfare | 35 |
| XI Child Welfare | 38 |
| XII Family Welfare Services | 41 |
| XIII Health and Medical Care | 45 |
| XIV Services to Groups in Settlements, Neighborhood Houses, Hospices, Local Churches, Etc. | 48 |
| XV Pastoral Care and Chaplaincy Services | 50 |
| XVI Education, Action and Social Research | 52 |
| XVII Services to Special Groups | 54 |
| XVIII Social Welfare Programs in Councils of Churches and Church Women | 60 |
| XIX City Mission Societies and Urban Church Welfare Services | 64 |
| XX Rural Church Welfare Services | 67 |
| Selected Bibliography | 71 |
| Officers of the Conference | 73 |
| Preparatory Commissions | 74 |

INTRODUCTION *

Today social welfare is no longer the concern of small groups of "do-gooders." It is no longer limited to the care extended comparatively small minorities of undesirables or unfortunates.

According to the best available estimates, the United States currently spends in excess of \$20,000,000,000 annually for health and welfare services. This grand total represents all expenditures—public and private. Some 80 per cent of the total comes from tax sources. The balance of 20 per cent is contributed by community chests, endowments, and other private sources including churches. The latter probably supply about \$2,500,000,000.

An army of more than one million professional and voluntary workers is in charge of numerous remarkably varied agencies and institutions serving scores of millions of men, women, and children.

The question may well be asked, "why all this staggering expenditure of money, time, and effort at a time when the country is experiencing its greatest prosperity?"

The answer lies in the fact that American social welfare is no longer a negative device of suppression, repression, and begrudgingly dispensed charity. On the contrary! Today social welfare constitutes an important and integral part of American culture, of our institutional structure, of our systems of folkways, mores, and laws. It is, *par excellence*, a resource that may be used positively by all Americans in their attempt to live more abundantly.

In this over-all development, the Federal Government has played a dominant role ever since the depression of the 1930s. State and local governmental programs, although necessarily more limited in scope, have also expanded substantially. Likewise, significant advances have been made by private voluntary social work—secular and religious. These changes are rapid and radical. As pointed out in many of the reports which follow, they require frequent and thorough study and examination.

Christian churches have always been interested and active in social welfare. The latter has often been considered to be inseparably related to the evangelistic, educational, and missionary effort of the churches. In the words of Roswell P. Barnes, social welfare "certainly did not arise

from a sub-Christian ethical humanitarianism. It should not be justified now merely in terms of abstract or academic sociological and economic analysis of society."

As the articles published in this *Bulletin* reveal, far from declining and disappearing, Protestant social welfare is very much alive and growing. Among the factors contributing to its virility and vitality are the changing character of a rapidly growing Protestant population; the increase of Roman Catholic and Jewish social services in many leading metropolitan areas; a contagious conviction that Protestantism has much to contribute to social work theory, philosophy, and practice; and above all a realization that *the Christian indicative and imperative ethic of service cannot be practiced by proxy*. Christian churches and individuals cannot escape the obligation to serve by delegating it entirely to the government or to the community chest.

As revealed in the Preparatory Commission Reports, a number of persistent tendencies are modifying the character of Protestant social welfare: (1) a disposition to make it a more distinct entity than it has been previously; (2) a tendency to use social work for the promotion of peculiarly Protestant objectives; (3) an attempt to improve the scientific and professional standards of services; (4) a growing demand for more adequately trained personnel—trained in the dual field of religion and social work; (5) an increasing interest in research, education, experimentation, co-operation, and social action.

The Commissions are unanimous in their insistence that American Protestantism should not be isolated and divorced from the field of social welfare. On the contrary, they are one in insisting that the future welfare of individuals and of society depends in no small measure upon our decision as to the relations between social work and religion. Protestants who desire to reap the benefits of a more abundant life must like men undergo the fatigue of supporting it.

* The length of the original reports made it necessary to condense and in some cases rephrase the papers which were submitted. This issue of the *Bulletin* does not represent the official opinions or policies of the National Conference on the Churches and Social Welfare, or the National Council of Churches.

I. CHURCH-STATE RELATIONS IN SOCIAL WELFARE

The relationships of Church and State have elicited an enormous literature. In the United States the tradition of separation of Church and State has affected the concept of civil and religious liberty, voluntary association, education, marriage and the family, taxation, legislation, and related issues. However, there has been little theoretical or practical discussion of the bearing of this tradition upon the Church's relation to social welfare. It is necessary to distinguish between community-church relationships and Church-State relationships. The State must be clearly differentiated from society as a whole and can be more usefully thought of as the supreme political association existing alongside other associations, each having this limits.

The Church and the Growing Sense of State Responsibility. Everywhere one can observe the growing sense of responsibility on the part of the State for social welfare at all levels of community life. The extensive welfare functions of government prompt one to question whether the Church still has a role in social welfare. The creative role of private agencies, secular and religious, needs constantly to be reviewed and re-defined.

Are some fields more appropriate to Church social work than others? What responsibility does the Church have for keeping the whole community sensitively motivated to all welfare needs? The opportunity of the Church in interpreting all types of social welfare is very great. Should the churches not be instrumental in eliciting adequate community support through all private agencies? Do church people often unconsciously undermine good public policies and agencies? Are churches clear as to the present role of public welfare? Have the churches thought through their basic attitude towards the welfare state? Is perhaps one role of a church social agency to be that of developing pilot projects? In such cases, at what time and under what conditions does it relinquish its welfare role to the community as a whole or to nonsectarian agencies? Do the churches have a responsibility to see that public agencies carry out both the spirit and the letter of their enabling statutes?

If we assume that there should be an effective partnership between state-aided social agencies, nonsectarian private agencies, and church agencies, how can a well-rounded teamwork program be developed? What part

does the Church play in interpreting this rapidly developing idea to its own members, to its administrative agents, and the broader community?

The Problem of Contrasting Standards. Social work discussion sometimes makes much of the contrasting standards obtaining in public welfare, nonsectarian private agencies, and church welfare agencies. The comparisons are often unfavorable to church social agencies. On the other hand, private agencies seem to view public welfare efforts with condescension. It would be a mistake, however, to generalize where there is great variation in the type and quality of social work. It is sometimes assumed that, because the State can command large sums of money through taxation and legislative grants, it is the pace-setter in social work standards, in facilities, and in educational requirements for social workers. On the other hand, it is sometimes held that private agencies are in a position to set the standards for the profession. In any case Church social welfare must come to terms with the question of standards.

Some look upon standard-setting by Government as an attempt to impose the authority of the state on church-related agencies. No matter who serves the person to be benefited, an adequate standard of welfare work should be met. This is reflected in the license procedures of some states. Church and State have much to say to each other in this matter of standards. Is there need for review of federal grants and of the conditions of these grants? Should not the government insist on minimum standards for every kind of service? There is some evidence that church social agencies mask low standards by an appeal to the spiritual dimension of their activity as contrasted with that of a "secular" agency. May not the churches and all private agencies be challenged to elevate their standards above those of public welfare agencies?

The Ministry of Religion within Public Welfare Agencies. Social welfare in the community will always need to look to the Church for spiritual leadership and spiritual service. Just as the community speaks about family, recreation, and health services, should it not also speak of the spiritual service of the Church as a unique contribution? Indeed, in spiritual service the Church is unique, and its resources should be utilized. Social welfare, with many of the same basic motivations as the Church, properly looks to the Church for the well-springs of service and spiritual life. For its part, the Church has the role of interpreter of social need and human welfare, ignored or neglected. Too often the Church has done this inadequately.

The churches feel a stake in an adequate religious ministry to persons who are served by public agencies. What over-all policy should govern

the relationships here involved? What is the limit of the responsibility of public agencies for providing a religious ministry? What are the responsibilities of public welfare agencies to put their clients in touch with the appropriate church resources? What are the appropriate limitations in policy when the public agency must deal with the claims of multitudinous denominations, especially at a time when various denominations are strongly pressing their individual interests? Denominational pressures seem to be increasing, often at the expense of coordinated or cooperative efforts. Should the State claim to deal only with ecumenical groups, such as councils of churches? What interfaith values and responsibilities do Catholics, Protestants and Jews have as they approach the ministry of religion in public welfare institutions? In this relationship how can the process of referral be improved so that the person in need can be most adequately served? It would be difficult to over-emphasize the importance of sound reciprocity in referrals. Sound referrals are based on knowledge of the resources, on good working relationships, on professional confidence among the workers and on efficient working procedures. An adequate referral system is manifestly not a one-way street.

The Role of the Church in Welfare Legislation and Administration. Churches feel that they have a stake in basic policies, expressed in State and Federal legislation, affecting all welfare programs and agencies both private and public. The churches, however, have not developed a consistent philosophy in this field but are inclined to think in terms of patterns already developed, as for example, in relationship to education. What, we may ask, are the appropriate involvements of the Church in political action related to social security, family assistance, adoptions, planned parenthood, hospital facilities and the like? Should the role of the Church be one of leadership in legislation based on the premise that in this way common human needs can be met? Are there dangers that legislative policies may unduly restrict the social message of the Church?

Policies Determining the Expenditure of Public Funds. In many church-related agencies, such as hospitals and nursing homes, the question often arises as to what policy should determine the expenditure of public funds. Is it ever correct to receive direct institutional grants or should the policy of subsidy only through grants to individuals be strictly observed? How can the autonomy of the church-related agency be maintained if it receives public funds? What standards may the Government impose on private agencies if public funds are to be expended there? If a church-related agency offers the necessary service not provided by a

public agency, should not the entire community support this program and public funds be expended for such service, especially when this service has been evaluated by competent personnel and by scientific research methods?

Problems of Family Service and Adoption Procedures. Conflicting standards of policy among churches and denominations affect legislation and social work procedures in the setting up of mothers' clinics, in developing planned parenthood agencies, in adoption procedures, and the like. How can intelligent and sound teamwork among private and public agencies be achieved in the adoption field? Does the administrative process in practice become a determining factor? How are the wishes of the natural mother, her baptismal status, her religious preference, the claims of her church, the suitability of the foster family, and the individual needs of the child balanced against each other? Here is one of the most troublesome areas in contemporary Church-State relations.

Government Employment of Private Welfare Skills. Occasionally an outstanding service performed by a church-related agency finds willing support from Government because of its marked humanitarian service. When Governments are willing to sponsor outstanding church-related agencies and to help finance their work, should the church-related agency relinquish its own name and continue operation under public sponsorship? What are the dangers involved in too close cooperation of church-related agencies and Government when the latter pays the bill?

Conclusion. The above mentioned problems indicate the complexity of the relationship of Church and State in social welfare. It is clear that theoretical and practical problems intermingle, that wide empirical research needs to be done in actual practice and experience, and that the cooperative work of the churches meets here a challenge of great proportions.

II. THE ROLE OF THE LOCAL CHURCH IN MEETING THE COMMUNITY'S WELFARE NEEDS

Every local church is a part of the total Church. Nothing that is the concern of the Church as a whole can be or should be excluded from the concern of the local church. The latter, therefore, is involved, whether it recognizes it or not, in the relationship of the churches and social welfare. Local churches should cooperate in programs. Such cooperative relationships, formal or informal, constitute a basis for continual sharing of ideas and experience.

The Current Situation. The relation of the local church to community welfare is generally uneasy, undefined and undirected. It often rests upon feeling rather than fact, upon unwarranted prejudice rather than a candid evaluation of actual conditions and upon an improvised program rather than a thought-out and accepted strategy. Even those churches which are nationally noted for their concern for community welfare need to do much in the area of definition and coordination.

At the local church level Christians are likely to be apprehensive about the rise of community welfare machinery. Congregations possibly think of welfare organizations either as competitors or even as intruders upon pastoral outreach. This makes for unstable relationships.

There is much uncoordinated activity. Despite the attempts of planning bodies in the field of community welfare, there are often great unfilled gaps. The temptation of the Church is always to rush in and meet the need. All too often the Church moves without consulting adequately those groups responsible for community welfare planning.

Trends. On the one hand, there is a healthful concern about community welfare, but there is also a retreat from the more rugged areas of difficulty. Local churches are usually more concerned about the obviously underprivileged in another community than they are in meeting, through organized processes, the needs of their own neighbors. Local churches also think that welfare needs can be met in terms of buildings. It is, for instance, easier to get church support for an old folks' home than for a case work agency serving the aged.

Local churches also tend to compartmentalize their community concerns. The Church has a specific obligation "to those who are of the household of faith." But church leaders should also think of community welfare as part of the ministry of the Church and not as separated from it. The relationship between the two is very close.

Many local churches think that community welfare needs cannot be met in a Christian fashion except through institutions or agencies specifically controlled by the Church. The concern of the local church for community welfare needs should be a means of uniting not dividing the community.

Component Areas of Difficulty. The Church is an old institution. Its concern for human needs has a long history. Professional social welfare is a rather new phenomenon in our culture. Inevitably, the new professional skills currently used reveal many inadequacies. Both clerical and lay leaders of the local church should cooperate with professional social workers in improving standards.

Furthermore there is the semantic difficulty: the problem of communication. Some of the most common misunderstandings at the local level have arisen simply because of language difficulties.

The tendency of churches to plan apart from the community creates tremendous problems. This is, of course, part of the pattern of the segmentizing of American life. A local church can be a means of escape from, rather than participation in, community needs.

Moreover there is often a sense of professional competition between the parson and the welfare worker. This disappears as they become involved mutually in meeting the welfare needs of the community as a whole. However, a great number of parish pastors feel inferior in the presence of a professional social worker whose skills are frankly beyond areas of pastoral competence. Others, for the same reasons, feel superior. Few pastors can become expert practitioners in the welfare field. On the other hand, professional welfare workers do not realize that in many spiritual matters they are not professionally adept.

One of the areas of gravest difficulty is in the employer-employee relationship of the local church and the social worker. When a local church employs a social worker, employment should begin with a professionally sound and basically realistic job analysis which is mutually acceptable. The church should not expect professional social workers to be part-time janitors! Moreover, salaries commensurate with skills and training should be paid by the church. Upon professional advice the church should provide the type of supervision required in the particular field in which the social worker operates. The church will never win the respect of professional social workers as long as it is partly to dubious, and often iniquitous, personnel and administrative practices.

Local churches should see in community welfare an extension of their normal pastoral outreach. The most affluent as well as the poorest parishioners have something to offer the entire community.

Another difficulty is the failure of churches and their leaders to understand the process of referral. The church usually does not know the services available in a community. This is one of the more serious areas of lost motion and one of the gravest sources of misunderstanding between the local church and the community welfare forces.

The difficulties discussed above are not insurmountable. They are indicative of the vitality of American culture. Local churches have made, in the past, significant contributions to social work. They will continue to do so in the future as they learn to cooperate more effectively with the new profession of social work.

III. THE ROLE OF THE VOLUNTEER IN CHURCH SOCIAL WORK

Both the volunteer's motive and his role spring from his faith, and sometimes it is only by volunteer service that he can convey his message. The repeated biblical injunction that we must do unto others as we would have them do unto us is warrant enough to make us all, whether professional or volunteer, our brother's keeper. But the spirit of true charity changes this doing of good from a dutiful gesture to a permanent attitude. Voluntary charity, at its best, puts the giver into gift. It imparts to service meaning that heals the afflictions of man beyond the capacity of simple material aid given without spirit. The Good Samaritan was not paid for his work, and has taught us an immortal lesson in the spirit which prompted his free act. This is a clear implication for volunteer work, unmistakable any place it is exercised.

The volunteer is not only unique in embodying the spirit behind the act and in expressing his concern by taking on another's problem as his own without expecting monetary or heavenly rewards. The volunteer is also generic to the Church itself. The apostolic church was founded through such volunteers as Peter and Paul. Many of its preachers were volunteers who had other trades with which to support themselves in their ministry. Certain monastic orders, particularly some of the mendicants, were founded by persons who carried on service of mercy under vows of poverty. Modern church life is marked by a renewed appreciation of the work of laymen, whose voluntary support and sense of Christian vocation is the life of the church.

The Volunteer and Social Work. Volunteer service is the participation without pay on the part of an individual in welfare and health agencies and services of the community, whether sponsored by church, private agency, or government. The volunteer who performs such services receives no more than subsistence payments and usually makes it an avocation or short-term function. While churches depend heavily on volunteers for choirs, church schools, officials, and social functions (which services are primarily for the church itself rather than for the community) some of their major shock troops in the mission to the world outside are those in projects of social service and action.

The motives of the people who volunteer their work are the same as those who are paid for their services. Their reasons are a mixture of

the altruistic and the selfish. Some of these motives are: relief from boredom, genuine sympathy for human needs and causes, the desire of recognition for good works, the lure of hero-worship, the search for a life-career, the need for fellowship and for personal security, the thrill of adventure, and the obligation to be of service.

The volunteer makes a distinctive contribution in that he brings to his service a fresh spirit, which often exceeds ability. He takes on to himself problems others have, without the expectation of remuneration. At its best this motive is the heart of the Christian ethic, even when non-Christian volunteers serve social programs, for we must love our neighbors as ourselves.

Volunteers must respect professional persons. But exclusive pride in either social work or the ministry, if it makes others feel inferior, defeats its own purpose, as do tendencies toward bureaucratization and depersonalization. Obviously, the volunteer is not the person to bear the full responsibility for situations for which only competent training can prepare one. It is a shortsighted temptation for agency boards to seek in time of financial crisis to supplant rather than supplement professional help with volunteer service. The volunteer is not a budget-saving device, nor is he a doormat.

History of Volunteers and the Present Problem. It has been said that the history of social work is the history of volunteers. The questions of what work the church should do, how it should express its doctrines, where it should employ its volunteers, and how select, train, supervise, and evaluate them, have run throughout that history. The early church, by appointing deacons to serve as volunteers, overcame the widespread customs of beggary and alms-giving within the ancient church. Some mendicant orders, in a sense, first opened the way for modern social work. They emphasized that aid be given according to need. With the industrial revolution "friendly visitors" volunteered to investigate economic needs and comfort hard-pressed families. In recent times, the National Committee on Volunteers in Social Work was formed in 1933 and continued through 1943 when its members formed what is now the Advisory Committee on Citizen Participation, sponsored by the Community Chests and Councils and the National Social Welfare Assembly. Unfortunately, with the development of social work as a profession, both volunteers as such and Protestant social work have fallen somewhat into disrepute.

Channeling the Volunteer into his Work. In describing the techniques helpful in the placement, growth and work of the volunteer, it might be easy to forget that the final center of attention should always be the larger

one of meeting the needs of people, a goal at once applicable to both the needs of the underprivileged and of the volunteer. Technical procedures involve motivation, job planning, recruitment, selection, orientation, training, supervision, evaluation, and recognition of volunteers. The volunteer needs the right work just as the particular work needs the right volunteer. All techniques and procedures must be channels, not hindrances, to the location of this right role for the particular individual.

It is, therefore, recommended that every parish and church appoint a responsible agent for volunteers. This agent can be the pastor, one of the church staff, a parishioner, or a committee. The agent would need to know not only the places of service in his own church program or agency projects, but also those in other organizations in the community as well.

Preliminary to the channeling of volunteers is the task of job planning. Making job descriptions is the detailed tactic of the larger strategy of bringing volunteers into the program. While some possibilities arise only after specially gifted persons offer their services, most volunteer jobs should be carefully described and catalogued beforehand. Jobs must be described in detail in terms of the need for special responsibility, skill, and personality traits. They should note the number of persons needed, the hours of service, and length of service and special needs such as carfare, etc. Jobs can be both those of individual service, and those where groups of volunteers can serve. While this process of planning jobs is one requiring careful attention and experience, the paper work needed for its implementation and coordination need not be in most cases any more elaborate than a card file.

The channeling of a volunteer into his work involves at the outset these steps: the means by which these opportunities are publicized, the individual interviews and group meetings through which placement is made, and the arrangements necessary to get a volunteer started on his job. This is a vital part of the whole process, where the first contact is sometimes made between idealism and reality. It is the responsibility of the church or agency to involve imaginatively every volunteer in a clear-cut job which is needed and which will satisfy his interests.

Publicizing specific volunteer opportunities through the church can take most of the normal forms. Church bulletins, pulpit announcements, committee meetings, special brochures, annual reports, and news letters all are appropriate. In addition come-and-see tours of agencies, observation of church activities, word-of-mouth reports, and careful statements to all new church members contribute to the right atmosphere for volunteering.

Matching jobs with volunteers entails balancing the needs of the agency and the situation with those of the volunteer. When the interviewer and the volunteer both agree on the right place, there must be explicit acceptance of responsibility on the part of the volunteer based on full knowledge of how he is being relied on. The social agency or church committee must also accept the responsibility for the volunteer, within the scope of his offered services and their normal obligations. The final decision should be made between the agency representative and the volunteer, rather than by a third party.

The Growth of the Volunteer. Matching the job with the volunteer is not the end of his role in church social work. Nor is it sufficient for the agency to accept responsibility only for transporting the volunteer to his post, giving him a person to report to, and a suitable working space. Even for the volunteer to perform capably and to be thanked formally for it in the end is short-sighted. Continued participation depends on continued satisfaction throughout and following the work. Volunteers must see the relationship of the job they do, however small, to the total effort. They must know that they belong to the organization. They must feel the importance of their own contribution. They should have opportunities to grow and learn. They cannot be taken for granted. They need to be informed of developments in the organization and in the project as a whole. Someone must care enough for them to recognize their strengths and weaknesses.

Several important phases go to make for this growth. Orientation to the aims of the agency, its various services, its regulations, its leadership, staff and plant, its financing, and to its role in the community is vital. Next, knowing the specific job the volunteer will do, we must give sufficient instruction and training to enable the volunteer to cope with his particular work.

Supervision on the job is also necessary. Unless the activity of the volunteer is one that is based wholly on his initiative in carrying out a special service for which he alone is qualified, all volunteer activity should be carried on under the supervision of a designated agency staff worker. Only supervisors who have the time and tact to assist volunteers should be assigned, and hence agencies must plan programs with an explicit part of the function of a staff-member being that of a supervisor.

Recognition for volunteer service is part of the function of the social work agency. Volunteers receive rewards in the satisfaction of service itself. Many feel that they get more than they give throughout their work. Expressions of gratitude for the services of a volunteer should

come from client and supervisor continually when proper regard is given for his free assistance.

Conclusion. We must go from the present toward a prophetic program of a church prepared to meet the needs of the world by including volunteers in an integral and expanded effort. The volunteers is at the center of every aspect of the witness of the church. His spirit must be that of the whole church in providing a check and balance on public services. The church, if it cannot and should not carry the entire burden of social need, still has a unique social mission. In this, its warmth and personal attention, the heart of the volunteer spirit, is effective where no over-centralized or bureaucratic organization can be. In giving attention and worth to the individual it makes a clear testimony against dehumanizing and anti-involvement trends. As a voluntary agency inspired by the volunteer spirit and undergirded with volunteer help, the church's role must be that of the pilot in the days ahead. The church militant is one that is awake to the knowledge that the future of the church, and of society, rests on the recognition of the volunteer and his services. This is our Christian witness and our call to the church.

IV. PROFESSIONAL EDUCATION TO MEET THE CHURCHES' RESPONSIBILITIES AND SERVICES IN SOCIAL WELFARE

The secularization of social welfare in the United States has proceeded rapidly without eliciting much concern. Since this nation was largely a Protestant society, it was natural for nonsectarian social welfare to receive much support from Protestant sources.

Promotion of nonsectarian welfare efforts did not result in the complete withdrawal of American Protestantism from this important field of common endeavor. On the contrary, today Protestant social welfare is very extensive. It constitutes a significant part of the total welfare scheme of the United States. Thousands of paid workers and literally millions of volunteers are in charge of or participate in the programs. All social work, but more especially church social work, is faced with a chronic and grave shortage of qualified personnel. It is well, therefore, to examine thoroughly the subject: Professional education to meet the churches' responsibilities and services in the field of social welfare.

Areas of Agreement and Disagreement Between the Churches and Social Welfare. The points of agreement between the churches and social welfare are indeed many. Both are concerned with the search for, and the realization, of the highest conceivable personal and social values. Both believe in the dignity of man, his intrinsic worth, his right to achieve an abundant life, to exercise freedom within the law, and to enjoy as much happiness as is possible in an imperfect world. Family discord and disorganization are sources of deep concern to the churches as well as to social welfare. Such problems are often so involved and complex that unilateral diagnoses and treatments constitute inadequate and unrealistic attempts at solutions. Likewise, since the development of personality takes place not in a vacuum but in a social context, the churches and social welfare often work in partnership in the amelioration of many community problems.

It would be naive, however, to assume that because of such points of agreement and common concern, there are no *areas of disagreement and possibly outright tension* or friction between the churches and social welfare.

For example, although both are concerned with the welfare of individuals and the improvement of society, churches consider spiritual needs as being much more important than temporal or physical requirements. In contrast, social welfare, while generally and, on occasion, superficially honoring the importance of spiritual welfare, at best sees the latter as only one of man's many needs. Social work looks askance at the professional "do gooder," the reformer, the zealously and protestingly generous person, poorly grounded in the theory and practice of social work, who enters the social work field on a professional basis. The old idea of the "worthy poor" is still another source of difficulty between the churches and the profession of social work.

Following the point just made a little further, social workers sometimes have the feeling that the churches actually exploit the poor or the disadvantaged through their "charitable" activities since Biblical passages are frequently quoted to point out the Christian virtues involved in ministering to the needs of the poor.

The foregoing points are concerned primarily with difficulties as viewed by the social workers. Undoubtedly, many of the same points could be made against social work by organized religion. Perhaps the primary one frequently made by the churches is that professional social workers are not generally concerned with the religious welfare of their clients and ignore or, in some instances, even offer advice or help which is contrary to the

religious beliefs or convictions of their clients. The lack of deep religious experience of many social workers is a source of much concern to church people. Many of the latter agree with Reinhold Niebuhr's belief that "the social worker needs the insights of religion, not only to keep wholesome his attitudes towards individuals for whom he is responsible, but also to preserve sanity and health in his outlook upon life and his particular mission therein. Without some kind of religion, it is not possible either to be assured of the significance of your mission or to be confident of the whole moral enterprise of which you feel to be a part."

Church people often are of the opinion that many social workers are religious illiterates; their lack of knowledge of the teachings, history, philosophy of Christianity, and their ignorance of church policy often wreck the channels of communication between the churches and social welfare.

The Churches' Responsibilities and Services in Social Welfare Today. Protestant, Anglican, and Eastern Orthodox churches are deeply involved in social welfare work today. It is variously estimated that under the foregoing auspices more than three thousand health and welfare agencies and institutions are operated with the help of some twenty-five thousand "church social workers." The centers include homes for the aged, children's institutions and placement services, community centers and neighborhood houses, day nurseries, sheltered workshops for the handicapped, counseling clinics or centers, residences for young men and women, hospitals, clinics, homes for unmarried mothers, etc.

Denominational and individual church programs form only part of the churches' total welfare activity. Local, state, national, and world councils of churches are performing variously in the field of social welfare. Still another area of church social welfare activity is represented by the work of such groups as the Home Missions Council, the United Church Women, etc. In the "foreign" mission field the work of the churches in many areas is just about the only type of welfare service in existence. It should be noted also that much auxiliary social welfare service is rendered, for good or bad, by ministers, religious education directors, and chaplains. In the areas of counseling, group work, community organization, research, administration, and referral these religious practitioners are engaged in many important and varied activities.

This over-all picture then suggests that the *churches' personnel requirements* in the field of welfare include the following major categories: (1) religious workers: ministers, chaplains, religious education directors with some knowledge of, or training in, social work theory and practice;

(2) religious workers for special areas of service, such as the foreign or home mission field; (3) church social workers employed by councils of churches, local congregations, church related welfare agencies and by institutions; (4) social workers in secular agencies who have an understanding and an appreciation of the religious component of life and of the roles played by churches in social welfare.

The demand for qualified personnel is very great; the supply is decidedly limited. Thus the related problems of recruitment, selection, financing of education, and use of personnel are of prime importance.

Recruitment for social welfare positions under church auspices is largely from (1) young people's groups in the churches; (2) undergraduate colleges; (3) graduate schools of theology, religious education, and church social work training and educational centers; and to a lesser extent (4) accredited schools of social work.

The matter of *financing professional education* for social work is a very important one. In some sections of the country, seventy or eighty percent of the full-time students in graduate schools of social work receive some type of financial assistance. The social work curriculum is a graduate two-year program. More and more persons entering it tend to be in their middle twenties and are often burdened with financial responsibilities. If a larger number of persons is to be recruited for all welfare positions, and if the churches are to get their share of such personnel, then the churches must bear their share of the costs of providing scholarships.

So far as *use of personnel* is concerned, the great dearth of qualified workers needed to keep pace with the increasing volume of services being developed by communities and churches means that persons with a minimum amount of training, and often with very little experience, are quickly pulled or pushed into positions of considerable responsibility. Such relatively inexperienced and often only partially trained practitioners need the maximum amount of help from persons who are well qualified in social work knowledge and skill. It is particularly important that church-sponsored services take maximum advantage of consultation and, in some instances, supervision available to their staffs through their own national church consultants, through national social work organizations, and through state and community-wide standard-setting and consultative bodies in the social work field. Two other factors which affect both the recruitment and the retention of personnel for social welfare positions under church auspices are the *compensation and the working conditions* which prevail in the church-associated agencies. Again, it is impossible to determine how

many people are lost to these very important services because of low salaries, long hours and, in many instances, obsolete equipment and inadequate personnel.

What is Being Done in the Area of Professional Education to Meet the Churches' Responsibilities and Services in the Field of Social Welfare? Although what is being done does not fully meet the churches' total responsibilities and services, there are various programs which constitute significant contributions to the eventual solution of the problem.

In the preparation of *chaplains* for service in institutions, the Council for Clinical Training may be cited for the leadership it provides to this important segment of social welfare. The *seminaries and schools of religious education* are more and more introducing courses in the general field of social welfare. Among the objectives of such instruction are the following: (1) to help the religious worker recognize the symptoms of individual and social problems; (2) to teach the techniques of making proper referrals; (3) to prepare for effective participation in community welfare work; (4) to promote better understanding and appreciation of the professional social worker's role.

Many religious-social welfare workers find themselves in posts located on the frontier of social work, so to speak. For example, a religious teacher located in a village in India or South America, 200 miles from the nearest city; or a minister serving a parish in an isolated section in Vermont, South Dakota or New Mexico. Persons serving in such situations need to have more than strictly informational courses; they must have at least a certain minimum knowledge and ability to put into practice some of the more elementary techniques and methods of health and welfare. Granted that they cannot all be medical doctors, Ph.D.'s in education or M.A.'s in social work, they can, nevertheless, be given enough training and education, including research and field work experience, to equip them for service as nurses or nurses' aides, grade school teachers, or junior social workers.

Within Protestantism there are those who believe that in many important respects, social workers who are to serve in church related agencies and institutions need to receive the same type of training offered in the accredited schools of social work. But it is felt that mere scientific theory, practical technical skills, a secular philosophy are not sufficient equipment for church social work. The church social worker must have, in addition, spiritual strength, a keen insight into the religious components of personal and social problems, and a solid grounding in the philosophical, historical, and ethical principles of Christianity.

Social action is still another area of social work which is of much concern to churches. There are certain problems which cannot be attacked successfully by working with the individual or small group. They call for community-wide action often resulting in new legislation. Traditionally, the churches have played a dominant role in this field. Christian leaders of social action movements need to be schooled not only in religion and social ethics, but also in economics, sociology, anthropology, political science and history.

The churches employ a limited number of graduates from accredited schools of social work, and, in addition, deal with a multitude of professionally trained social workers serving in secular agencies and institutions. Therefore, the *character and content of education in the accredited schools* is of considerable interest to the churches.

It is a regular procedure in some of the basic required courses in human growth and development, which all graduate students take during their first year, to incorporate some material on religion and its place in human behavior and development. This is sometimes done by a representative of Religion or Cultural Anthropology. Case work and group work courses are often supported by illustrative materials from actual practice, and the factor of religion is considered if it is relevant to the particular problem on which the client and agency are working.

It should be noted that the accredited schools fall into these major categories: public, tax-supported; private-secular; and Roman Catholic. Also, some of the institutions are new; others have limited resources; and still others are well-established, with adequate facilities and endowment. Although the Council on Social Work Education gives over-all leadership, each school has a certain amount of freedom which makes for variation and flexibility.

V. ADMINISTERING CHURCH AGENCIES AND INSTITUTIONS

Basic to the effective administration of a church-related welfare agency is an awareness of the people whom the agency seeks to serve. This awareness is attained through (1) the *constant evaluation* of the services performed in meeting such needs and (2) the *continued study* of the needs.

Administering. Virtually all church-related welfare agencies have some type of corporate structure. They operate under a charter granted by the state in which they are situated and under a constitution and by-laws adopted by their governing boards. Some are established by a deed in the form of a trust. A few are administered by foundations. Many more are operated directly by the church to which they are related, with the governing body of the church or some church board actually in charge of administration. Also, the variety in the laws of the several states governing non-profit or church-related corporations is sometimes responsible for the differences found in the corporate structure of agencies.

Directors or trustees are elected in a variety of ways. Some are nominated and/or elected directly by the governing body of the denomination with which they are affiliated. Other boards are of mixed character, with some members chosen by the denomination and others by the board itself. Many are governed by self-perpetuating boards of trustees.

Some of the agencies are interdenominational and provide for election by different churches or communions, while still others provide for a completely secular election with the community at large choosing some or all of the members.

The terms of board members also vary widely. Some boards elect members for life, others for one year. The entire board is elected annually in some cases. Others have adopted the rotary system which divides the members into classes that serve overlapping terms.

Likewise, there is no uniformity in the size of boards. Occasionally a welfare agency is under the direction of a person who is a corporation sole, such as a bishop, or person acting in a fiduciary capacity for a trust. Most boards have between 15 and 30 members, but there are some agencies that report memberships going into the hundreds.

Common among the older welfare agencies of the country is the double board structure: a man's board entrusted with finance and maintenance of property and a woman's board which conducts the actual management of the institution. Sometimes these two boards are virtually autonomous and in other situations, one is subordinate to the other. This has produced endless difficulties in administration.

Increasingly, the responsibilities of the board and staff are being clearly defined in the charter, the constitution and the by-laws. Wherever the line of responsibility is not clearly established, difficulties have developed.

Administration is a professional skill, requiring both training and experience. Not all persons are capable of being good administrators. Some boards, not understanding their proper responsibility, have at-

tempted to administer the agencies themselves. This has reduced the staff to a subordinate status and undermined the effectiveness of the agency. When this may prove unavoidable in very small agencies, it would be preferable for the board to name one of its members as administrator of the agency.

There are a number of significant and desirable trends and developments: (1) simplification of board structure, (2) the explicit delineation of responsibility between the board and the staff, (3) election of *new* members, (4) the establishment of boards representing a wide variety of interests, and (5) development of closer responsibility to the supporting constituency.

Financing. Most church-related welfare agencies today receive the bulk of their operating income from one or more of the following major sources: endowments, legacies, fees from those served, (payments made through Old Age Assistance, OASI, court fees for dependent children, State aid in behalf of the medically indigent, etc); gifts from churches, Sunday schools and individual members of the supporting communion; regular grants from churches; special benefits conducted by the agencies themselves; community chest and other community giving; contributions from foundations; and grants from government.

Previously, most agencies stressed the building up of endowment funds as a means of providing continuing support. With the change in America's economic situation, endowments have become a decreasing source of operating income. More and more church-related agencies are turning toward payments from those they serve.

Agencies are discovering that they can expand their services at moderate cost by "purchasing" them from others. Another significant trend is that church-related agencies which serve the community at large are participating increasingly in community chests.

The importance of sound financial operations cannot be over-emphasized. There is a tendency among some groups to minimize the importance of finances. It is, nevertheless, a fact that where an agency's services are limited or are performed by inadequately trained staff it is often because of the inadequacy of financial resources.

Agencies are constantly required to raise *capital funds* for major repairs and improvements, for the construction of new plants and the purchase of new equipment. Such funds come from: (1) grants from the related communion, (2) special campaigns among the church constituency, (3) trusts and legacies, (4) community-wide campaigns, (5) foundations, (6) government, and, more recently, (7) corporations. There is an in-

creasing awareness among the constituencies of the various communions of the need for welfare work. As a result, there has been an enormous growth in capital fund-giving for welfare purposes.

It is at this point again that constant evaluation of the services of the agency is vital to good administration. It is quite possible that a board, unaware of changing needs in its community, may raise substantial funds and invest them in brick and mortar which will have little usefulness in the future. Moreover, professionals should be consulted in planning new structures.

Operation of the program. Church-related agencies obtain personnel from the following sources: (1) church personnel placement offices, (2) community and church social welfare placement agencies, (3) professional bureaus, (4) commercial and governmental employment agencies, (5) newspapers, (6) social welfare journals, (7) church publication advertisements, (8) personal referrals, (9) training programs conducted by the various communions, including training schools for deaconesses and the sisterhoods, (10) seminaries, (11) clinical training courses, (12) students training for future welfare work and available for temporary employment, (13) conscientious objectors.

The problem of securing adequate personnel is a pressing one. Simple piety and Christian conviction are no longer the sole criteria for service in a church agency. Wanted are workers who combine Christian conviction with professional training and experience.

Little has been done by church agencies in the area of personnel practices and job descriptions. Many an employee starting to work for an agency is given virtually no briefing as to the policies, standards of pay, increments, vacation allowances, sick leaves, holidays, and other matters of vital interest to him. There has been little attempt to describe the job which he has been asked to fill or the job for which he will eventually be fitted.

Ordinarily, to receive a license, an agency must adhere to certain standards imposed by local or state fire, health or welfare departments. Some of the communions, themselves, have established standards for their own agencies. But there are those who object to the setting of standards in the belief that they represent a form of regimentation, bureaucracy, and state control of church-related agencies.

There is no doubt, however, that the trend is toward the increasing application of standards to all types of welfare work, both voluntary and governmental. Of interest is the recent declaration by the Department of

Social Welfare of the National Council of Churches that church-related agencies should not seek exemption from the minimum standards established by various governmental authorities but should rather welcome them and seek to exceed them. Acceptance of standards has been somewhat slow, particularly among the older church-related agencies. The licensing standards now in effect throughout the country provide a measuring rod for boards and staffs, and a means with which to test achievement.

Evaluation of services is a vital part of operation. Church leaders, experts from such groups as the Child Welfare League of America, local, state and federal officials are available for consultation. As a result of such evaluation some denominations are suspending or modifying old or instituting new projects.

The church-related welfare agency has the dual responsibility of *interpreting* its purposes and professional methods, (1) to its own church constituency and (2) to the community. Interpretation is a two-way street. The agencies must not only tell their people and the community what they are doing; they must also develop sources from which they can learn the desires and reactions of their communions and of the general volunteers who interpret the agency to the constituency and the constituency to the agency.

Church-related agencies are keeping their churches advised of their work through (1) annual and special reports, (2) brochures, (3) newsletters, (4) newspapers, (5) radio and television, (6) motion picture films and slides, (7) volunteers who serve in the agencies, (8) speeches, (9) church periodicals, (10) open houses and special events at the agency, (11) special reports to church offices, etc. This public relations program is basically the responsibility of the board.

Public relations or interpretation of program is not to be confused with advertising. It is an essential way of building better relationships between the agency and those who support it and those whom it serves. Through creating greater interest in the work of the agency, volunteers are attracted and increased financial support is secured.

Church Agencies and Institutions. An adequate definition of what constitutes a church relationship has not been formulated. There are vast numbers of agencies where the relationship is perfectly clear through the structure and method of election of its board and delineation of its ties with the parent church. There are other relationships which are not quite so clear although there is some kind of tie, often not as satisfactory as the church itself might like or as the agency might wish. In still other instances, there are agencies which are legally independent but which by

tradition and sentiment feel related to one of the communions. Finally, there are agencies which are partially related to a church and partially to the community in which they are situated. Many present-day *secular agencies* had their origin in the church.

There can be no doubt that church relationship is of great significance. The contributions that such a relationship makes are many: (1) participation in the fellowship of those who follow Christ; (2) remembrance of the agency in the prayers of the fellowship; (3) assurance of a constant supply of board members and staff who will bring with them Christian conviction and commitment into the life of the agency; (4) continuing support in meeting operating costs and in raising capital funds; and, above all, (5) a continuing conviction that work done for the welfare of God's children is of inestimable value in His eyes and will receive His support.

But as in every human situation, this church relationship has certain drawbacks which have been real and which cannot always be completely overcome. While church-related agencies have, in many instances, been free to pioneer and develop new types of services, they have sometimes been dilatory in so doing. Christian conviction sometimes makes criticism unacceptable; a board may be convinced that it is doing God's will when carrying on a type of work concerning which others of equal Christian devotion may have grave doubts. Church-related agencies in the past have not adopted good personnel practices, believing that somehow it was proper to ask a person to work under poor conditions and inadequate pay because he was doing "the Lord's work." Church boards have been somewhat suspicious of professional social work because some of its exponents have been rather blatant in their denunciation of religion. They have, on occasion, looked askance at professionalization as evidence of lack of Christian conviction.

Church relationship imposes a heavy obligation on board and staff to make its work as good as possible. If the church is to do welfare work it must do a better than average job. If a church is unable to do a thoroughly acceptable job, it would be wise to turn its work over to some other agency.

Church agencies operate under a standard which is far more rigorous, far more exacting, than any imposed by a public or private standard-setting body. Our mandate is "Be ye perfect." This means that no church-related agency can ever be satisfied with what it is doing. It will always recognize that it is never as good as it should be, never as effective as it ought to be, but always determined to strive toward this divine standard.

VI. RELATIONS OF CHURCH WELFARE AGENCIES TO COMMUNITY CHESTS AND COUNCILS

Relationships among church welfare agencies, community chests and community councils are exceedingly varied and complex. Relationships of church welfare agencies with community chests are often quite different from those with community councils especially where the latter are organized independently of chests. Even in the matter of relationships of church welfare agencies with community councils differences arise when the councils are neighborhood or local bodies and when they are city-wide, county-wide, regional or state-wide in character.

Basic Problems Underlying Relationships of Church to Broader Community Welfare Agencies. Questions as to how these three types of organizations can best be related to one another unfortunately cannot be definitely answered until a number of other broad issues being discussed by churches are resolved. Noteworthy among these as yet unsettled issues are the following: church-state relations in social welfare; relationship of the churches' welfare programs to evangelism and social welfare; the role of the churches as a social conscience in meeting welfare responsibilities, and especially the distinctive contributions of church-related welfare agencies and institutions.

Still other difficulties arise from the fact that in many American communities there are three fundamental religious groups to be kept in mind. These groups often differ in size and community influence, in cohesiveness and degree of control over the activities of particular churches and their welfare services, in the social status and needs of their members, and in their philosophy regarding the desirability of offering welfare services through sectarian as opposed to non-sectarian agencies.

Notwithstanding the difficulties involved, Protestant groups clearly are convinced that their welfare agencies must be related to broader community effort to promote social welfare. Assuming then that there is such concern, what are some of the specific problems which arise between church welfare agencies and community chests on the one hand and, on the other, community councils?

Special Problems in the Relationship of Church Welfare Agencies to Community Chests. Church welfare agencies receiving full or partial support from community chests probably experience the whole gamut of problems any other type of agency has with community chests. However,

some are unique and arise from the characteristic nature of the church agency. Still, almost any distinctive type of agency also has its own peculiar problems with community chests.

Characteristically, community chests never have sufficient funds to meet all the legitimate demands upon their relatively slender resources. Agencies which therefore do not receive from community chests what they regard as an equitable share of such resources as are available understandably attribute this failure to their "uniqueness" and do not recognize that the basic problem lies not in the degree to which they differ from other agencies but in the almost impossible task of dividing equitably an always insufficient supply of dollars.

Special problems arise from the fact that the services rendered by some agencies are "religious" rather than "social" in character. Questions may be related to the support of services under church auspices which duplicate those available under non-sectarian auspices. Community chests are ordinarily averse to supporting services which are predominantly "religious," rather than "social." This aversion may be either one of principle or of priority. Likewise, chests are reluctant to support services which duplicate existing ones.

There are also problems related to the standards of services rendered by church welfare agencies. Community chests generally require that agencies, as a condition of financial support, (a) adhere to certain standards of practice and to certain employment practices which either the chest, a community council or other standard-setting agency may prescribe; and (b) adhere to fire, health and other regulations, prescribed by governmental authorities.

Although the latter type of requirement, when applied to church agencies has, in certain religious circles, been opposed as an infringement of the American policy of "separation of church and state," such opposition is happily seldom encountered among Protestant groups. These, preponderantly, strongly urge church agencies to conform to official fire, health and other regulations.

In the matter of standards of service, there is unfortunately less unanimity. Even well-meaning church groups are sometimes confused over the extent to which perfectly noble and even religiously motivated *intent* may be vitiated by incompetence. To paraphrase what another has said about "consecrated ignorance," one might say that not all church groups are yet ready to acknowledge that even consecrated incompetence is still incompetence. Happily, church agencies are increasingly aware of the importance of professional competence as well as of "consecration" and

"dedication" on the part of their personnel and of maintaining accepted standards of work solidly grounded upon religious principle.

Other difficulties arise from the actual or presumed differences in the treatment accorded Protestant as contrasted with Roman Catholic or Jewish agencies. Among Protestant welfare leaders one frequently encounters the belief that agencies under the auspices of other religious groups receive more favorable consideration from community chests than do their own agencies. Documented evidence is not available. Consequently it cannot be said to what extent the alleged differences in treatment accorded Protestant as distinguished from other religious agencies are fancied or real. Nevertheless, the contention persists. Where it is encountered, it must be said, the alleged reason for it is the purported greater cohesiveness of the groups said to be accorded the preferential treatment. To the extent that Protestant groups fail to coordinate their own social welfare activities and establish their own priorities (as, for example, through church welfare bureaus), they must expect that chests—to the extent they are able to do it—will perform these services for them.

Finally, it must be remembered that only as community chests succeed in their campaigns in allocating funds equitably, in seeing that allocations are spent in the most constructive way possible can they be of maximum service to their communities. Only as Protestants participate in these activities can they fulfill their responsibilities as citizens and Christians carrying out in practice "the Christian principle of community."

Relationships of agencies, whatever their auspices, with community councils differ markedly from those with chests. Councils seldom are in a position to exercise sanctions with anything like the power of community chests to give or withhold funds or to require specific actions on the part of an agency as a condition of receiving funds. It is of the essence of council relationships that they are voluntary, that plans under discussion are "worked through" sufficiently to be acceptable to the various parties concerned. To the extent that council actions do in fact have a "bite" for an agency it is often because a community chest, on the basis of council action, gives an agency more or less money rather than because a council has any direct control over it.

The make-up of community councils, whatever their geographic scope, does not always permit representation of Protestant welfare agencies as such. Persons affiliated with such agencies are usually found on the various committees and boards of a council but may (like other participants in council activities) be there in their "personal capacities" or as representatives of their particular agencies but not necessarily of Protestant agencies

as such. In fact, even if someone were requested to represent, in council discussions, the interests of Protestant agencies in general he would have difficulty—unless there were a church welfare bureau, or similar body—either in knowing what the agencies he purported to represent might think about a given issue or in communicating back to the agencies concerned any council actions of interest to them.

When the question of securing representatives of church welfare agencies is faced, not on a community level, where it is bad enough, but on a regional or state-wide basis, it becomes even more severe, inasmuch as a geographic area covered by a particular council may be one in which there is no church organization or church welfare bureau from which representatives can effectively be selected or can adequately "report back."

Finally in addition to the representatives of church welfare agencies participating in community planning, it is important that Protestants participate in their respective personal capacities as citizens and as Christians living out the "principle of community."

VII. THE RELATIONSHIP OF THE CHURCH'S WELFARE PROGRAM TO EVANGELISM AND CHRISTIAN EDUCATION

While the church's programs of "social welfare," "evangelism," and "Christian education" have, of necessity, a practical separation in their administration, they have also, in the nature of the case, an inevitable and deeply significant inter-relatedness. "Christian education" to fulfill its mission, must be, at heart, evangelistic. "Evangelism," to maintain its validity, must be educational. By the same token, the church's program of "social welfare," to be true to itself, must involve elements of "evangelism" and "Christian education."

In all three programs, there is imperative need of theological, doctrinal content. This need is obvious with "Christian education" and "evangelism." With "Christian social welfare" the need may be less obvious, but is it less real? Professor Walter Rauschenbusch, a generation ago, emphasized this point in his book, "Theology for the Social Gospel."

There is, also, need for a motivating philosophy for welfare programs. The concept of the ministry of the Christian church to "the whole man" must be underscored. In the Y.M.C.A.'s "Red Triangle" of "Body, Mind and Soul" this concept has found a popular symbol and inspired a great institutional enterprise. It is the same concept which underlies the

assumption of modern psychosomatic medicine that human ailments may well have a mental and spiritual basis as well as a physical manifestation. Hospitals, even secular ones, are concerned with chaplaincy appointments, sensing the necessity of a therapy which deals with "the whole man."

Historical Considerations. The historical continuity of this inter-relatedness of these three Christian ministries—with doctrinal content and with philosophical implication—is significant. It has its rootage in the Bible. We sense it in the social idealism of Old Testament prophecy. In the New Testament it becomes even more specific. Jesus, in his first public sermon, turns to Isaiah LXI, and after reading the familiar verses, states that they, with their interest in "the whole man," describe his purpose (Luke IV). We have Jesus' "Great Commandment,"—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength . . . and . . . thou shalt love thy neighbor as thyself." (Mark XII). Here is the thought that God loves "the whole man" and that He seeks the love of "the whole man" in response. Then, early in the history of the Jerusalem Church, we find the disciples creating a community of goods, sharing with one another whatever they had, that all might have some and that none might lack (Acts IV).

And so it has been through the centuries of Christian history. In the Middle Ages the great part of all charitable work was done through the Church. The modern missionary movement, with its medical, agricultural, industrial programs, as well as its Evangelistic and Educational activities, is continuing evidence of this historic genius of Christianity. So, too, is the ministry of "Church World Service" to victims of war and famine. So, too, is the active participation of the Church in dealing with our present racial problems, in serving our Indian populations, in concerning itself with economic and industrial frictions, in ministering to migratory workers. So, too, the Church maintains its homes and hospitals, settlements, service agencies, and Christian centers. The institutions and programs of this social ministry are many and varied.

The Current Situation. In the present situation, as it relates to the Church's programs of "Social Work," "evangelism" and "Christian education" and their inter-related ministries, there are at least three major areas of concern:

(a) *The Local Church:* Why, we would ask, is the program of so many local churches so partial, so incomplete? It may lack the spirit of "Christian evangelism" or its inadequacy may center in the weakness of its program of "Christian education." Equally serious, however, can be

the absence of "social concern." So many churches are in need of a revival of what the New Testament calls "pure religion and undefiled" (James 1:27),—an active, implemented ministry to social needs with service to "the whole man."

(b) *Denominational Organization*: Are not many of our denominations, by their own admission, inadequately and awkwardly organized for the direction and advancement, not only of "evangelism" and of "Christian education," but also, and especially, of their programs of "Christian social work"? Why, for example, as in more than one denomination, should "social work through institutions" and "Christian social action" be attached to separate boards, each with other more "primary" responsibilities, and located in widely separated cities?

(c) *Institutions and Agencies*: This area of concern includes a great group of "Church-related" services, hospitals, homes for the aged, homes for children, hospices, settlement houses, Christian centers. There exists wide variation in the relationship between these institutions and the church,—a variation ranging all the way from tenuously nominal recognition to direct church ownership and management. So we raise the question: *when is an institution really church-related?* To call an institution "Church-related" when only a tenuous tie with the Church exists, is to make the distinction between church-related and secular services all too obscure. For a strong church welfare program, there must be a close tie between the church and the institution.

Again, it may be asked: *In a church-related institution, to what extent shall the program as "a service rendered in the name of Christ, the Head of the Church" embody the methods and be directed toward the objectives of Christian education and evangelism?* There are many answers to this question. Some propose an unequivocal inter-relationship of "social welfare," "evangelism," and "Christian education" as elective options. Others propose a cooperative program of mutual referral between an agency with its "welfare" and the church with its "religion." One sees no further need of church-sponsored "welfare." What is the bearing of the philosophy of the Christian ministry for the needs of "the whole man" upon our consideration of these alternatives? With such a philosophy will the Church be satisfied with a partial program, or an optional program, or a referral program for its social welfare agencies?

The foregoing considerations lead to a third question: *what shall be our attitude toward the acceptance of public funds, from community chest or from tax treasury for the support of a church-related institution?* If there is no positive evangelistic or Christian educational emphasis in the

program of such an institution, then there may be no immediate problem. If, however, Christian evangelism and Christian education are elements of the institutional program,—even though the evangelistic service and the Christian education class are elective options,—then, if chest or tax support is accepted, we have a situation which is open to question. The rationalization that community funds can be directed to the “non-religious” elements of a church-related institutional program, while church funds support the “religious” elements can hardly be expected to stand. If institutions promote Christian evangelism and Christian education, thus seeking to minister, each according to its faith, to the welfare of “the whole man,” then their financial policy is open to question. The case of Protestant church-related hospitals and their acceptance of Federal funds through the Hill-Burton Act should have particularly careful consideration at this time.

VIII. THE CHURCHES’ ROLE AS A SOCIAL CONSCIENCE IN MEETING WELFARE RESPONSIBILITIES

The fact of community—that all human beings are part of society and contribute to it either negatively or positively—is the basic consideration in thinking on “Social Welfare Responsibilities.” Christians must face the fact of community. Whether or not he stands to profit by serving the needs and relieving the sufferings of his fellowmen, the individual Christian feels the compulsion of love in the midst of our human situation. It is in and through the community and the family that he first becomes aware of the love of God for himself and it is likewise only through the community that he finds the opportunity to express in service the gratitude and love which he in his turn feels.

The churches therefore, in thinking about social welfare, have more at stake than just ministering to the unfortunate. They have also the responsibility to awaken the spirits of men so that they feel the need of their less fortunate brethren and desire to share in the solution of their problems. Our primary concern, then, is the matter of human motivation. Given human suffering and human need, what are we to do about it? How are we to go about mobilizing human resources to meet the needs? This is the sort of thing that prompts us to speak of *The Churches’ Role as a Conscience*. Perhaps we may best describe the “conscience function” as being that of making clear and appealingly urgent

the distinction between what is and what ought to be in the light of Christian presuppositions. A second look at the question reminds one that the churches speak not only "to their own" but also "to the world." The churches, therefore, by definition become the conscience of society as well as of their own membership. This is true whether society as a whole accepts their leadership or not. There is still another way in which the churches must serve as "conscience" in our world. A prophetic ministry must be directed toward those very organizations, both church-sponsored and publicly-sponsored, which have grown up to do the job of meeting social welfare needs.

From the Hebrew-Christian tradition has sprung a history of social welfare concern and activity that has taken many forms. One need not claim for the Hebrew and Christian groups credit for the whole social welfare movement in order to see how largely they have contributed. The desire to "serve our own," beginning with the story of the Greek widows recounted in Acts and running down to our own time, has been no inconsiderable factor in establishing Christian charities. Many of our homes for older people and for children, for example, are the outgrowth of such feelings. Christian love seen as appreciation and gratitude to God overflowing in the form of active good will toward one's fellowmen, though mixed with many other motivations, provides much of the driving impulse for social welfare and social justice.

Techniques and Procedures: Academic and Formal Educational Methods. A tendency to deprecate the effectiveness of preaching today often blinds us to the fact that one of the most useful as well as the most used approaches to the creation of the social conscience is through the pulpit.

"See-it and Feel-it" Experiences. Among the procedures more and more coming into use as techniques for sharpening and deepening the social awareness of churchmen are those which introduce in some fashion the "clinical experience" or "shared-life" approaches such as the following: clinical training for ministers in general hospitals, mental hospitals, prisons, children's homes and social settlements; work camps and related programs; tours and seminars.

Pilot Projects and Experimental Programs. Most social welfare programs must begin on a very modest basis with limited personnel and budget. Consequently, the most effective way of attacking a problem often is the creation of a demonstration center or pilot project.

Organizational Patterns. Different religious bodies have adopted different approaches to the task of creating a social conscience in the mem-

bers of their constituencies. In many cases the earliest attempts to deal with these issues have been made through *unofficial groups and fellowships* which have sensed a need and have organized themselves into somewhat free-wheeling groups operating within larger fellowships but not officially responsible to them. Such a group as the Methodist Federation for Social Action illustrates this type of development. Very often, as unofficial agencies become recognized as "doing a significant work" they tend to become absorbed within the *official machinery* of the church. So it has frequently happened with social education and action agencies of the denominations. There are obvious dangers and opportunities inherent in this process.

Interdenominational and Non-Denominational Agencies, such as the National Council, its Division of Life and Work, its affiliated groups such as the Denominational Staff Council and Social Welfare Associates, represent a further step in the officializing process. Because they represent larger groups of people and broader ranges and points of view their testimony carries more weight and finds more general acceptance than that of their constituent groups or other unofficial groups. On the other hand, the same processes that make a witness "responsible" are also likely to curb its incisiveness and power.

In addition to interdenominational agencies which in a sense "represent" their constituent groups, there are also non-denominational groups which, though interdenominational in character, are not in any sense "representative" of anything other than their own membership: For example, the Fellowship of Southern Churchmen and the Fellowship of Reconciliation.

Working Relations. The Church in its role as a conscience finds many channels of communication and responsibility. One of the most important of these is its reaching out to the local congregation. Most of the latter do not recognize formal social welfare responsibilities to any great extent. The Church, as a social conscience, has a tremendous task ahead of it in creating in the local church an awareness of the problems of social welfare, building a Christian concern and sense of duty in relation to them, and helping local churches to see how they may effectively go about meeting social welfare needs. A second major responsibility facing the church is that of its relation to denominational agencies and organizational life. Churches have, at times, consciously or unconsciously espoused certain types of social welfare activities (children's homes or work with alcoholics, for example) as substitutes for facing and wrestling with those deeper problems of society which have given rise to alcoholics or orphans. In a certain sense some of our social welfare activities have

served as sacrificial scapegoats to bear away our sins of omissions with regard to problems of social justice and economic, social and political reform. If one accepts the idea of increasing institutional involvement of the church in social welfare then the responsibility of the church as a conscience must certainly be to demand at least the best professional standards of practice as none too high for church administered agencies.

IX. DISTINCTIVE CONTRIBUTIONS OF CHURCH-RELATED WELFARE AGENCIES AND INSTITUTIONS

Recognize though we will the dark spots in its history, a fair evaluation must give to the Church recognition for being the motivator of Christian love, and an active helper in meeting the manifold needs of men.

What are the tasks and opportunities for the Church today? In the complex of modern social welfare, what are the strategic elements of its welfare program? With the wide varieties and manifold categories of human need that cry for attention in today's society and the varied social welfare resources under public tax-supported and private nonsectarian auspices, it is not a simple matter to chart a strategy for a church-related social welfare program. What are the distinctive contributions of church-related welfare agencies and institutions in today's society?

Some Conceptual Foundations for Church-Related Welfare Agencies and Institutions. This is God's world. Here is the supremely good news of the Gospel: "For God so loved the world that He gave His only Son, Jesus Christ." There is a God who cares for this world, troubled and sinful though man may be, a God who cares so much that He came once in history in His Son, Jesus Christ, to redeem mankind and who continues through His Holy Spirit the fulfillment of His redemptive purpose.

This world or, more accurately, man who dwells in it, is the object of God's redeeming grace. History, then, both the history of the world as a whole, and all the little histories of our own individual lives, is in the hands of a loving, redeeming God. True, man in his sinful pride at times throws himself against this God and destroys himself and others in the process. It becomes then a troubled, chaotic and sin-ridden world, but it is still God's world, and God loves it.

If this be God's world, and we fervently believe it to be, then it follows there is no area of life beyond the redeeming power of the Gospel of God.

God created man one in his totality. He cannot be taken apart save for the purpose of research. There is a place, a valued place, for analysis, but it is supremely important that we never fail to synthesize life with the power of the Gospel. Both inside the Church and outside we have been tragically guilty of segmentizing and compartmentalizing man. All of life is an object of concern to the Church. The particular method or methods by which the Church fulfills this responsibility is of secondary importance. If this be God's world, and if there is no area of life beyond the redeeming power of the Gospel of God, then it follows that man is morally responsible and therefore accountable to God.

We are morally responsible for our brothers' welfare, and one day we shall stand in judgment. Certainly there are causal factors in our heredity and in our environment which shape, influence and mold our behavior. But there is abroad today a damning spirit of humanistic determinism which seeks to explain and justify the behavior of man solely and exclusively on the basis of either heredity or environment or both. Although we do take into account these various causal factors which shape and mold, we cannot escape the ultimate truth that man is a morally responsible being.

Why Church-Related Social Welfare? Although the historical approach has its place, it would not seem to be a sufficient base for justifying the activity of the Church in today's society. Another possible approach is through theology. The very beliefs held about man, about society, the world, God, redemption, salvation—all give clues and answers to the question, "Why church-related Social Welfare?"

There are many bases on which to build and extend church social welfare: (1) the motivation grows out of a fellowship which is rooted in the word of God, created in Holy Baptism, and sustained by Holy Communion; (2) church-related social welfare provides the Church an organized medium of meeting human needs; (3) it offers a clinical demonstration area for relating the traditionally accepted spiritual therapy and developing new therapies; (4) it provides the Church an effective means of relating itself to the community; (5) it supplies a source of information for a program of prevention and social action; (6) it offers Church members manifold channels for the expression of the Christian faith.

Developing Significant Trends in Church-related Social Welfare Agencies and Institutions. With full recognition of the fact that there are large areas of church-related social welfare where there are programs which represent either mediocre or even sub-standard social work practice, a fair evaluation of the total picture must report that there are indeed

significant trends in the field where agencies and institutions are showing a vital, creative spirit as they seek to carry forward their service programs. Here are certain developing, significant trends: (1) increasing awareness of the totality of man and life's experience in the Church; (2) strengthening of rehabilitative services; (3) coordination of programs; (4) effectively relating church welfare activities to the church and its supporting constituency; (5) increasing development and general acceptance of desirable standards in the various fields of health and welfare; (6) qualified, adequately trained, spiritually dedicated staff; (7) the churches' recognition and acceptance of their responsibility to bring the redeeming power of the gospel to bear through social action upon major social problems.

There are certain areas in church-related social welfare which are causes for concern: (1) the lack of acceptance of recognized standards of practice in large areas of church-related health and welfare; (2) the limited influence of Protestantism in social planning in communities across the nation; (3) the "timing" of the transfer of church-related social welfare programs to governmental or non-sectarian, community-wide voluntary agencies; (4) the need to assist both the churches and agencies in establishing meaningful and vital relationships; (5) the unfortunate tensions between church social work and community chests and funds; (6) the lack of desire or capacity of many church-related social welfare agencies and institutions to change or adjust to new needs.

There are many significant approaches which are either being proposed or are under serious consideration in Church-related social welfare agencies and institutions: (1) the use of church-related health and welfare agencies and institutions as clinical training centers for seminarians; (2) the development of pastor-social worker teams in church-related agencies; (3) social case workers with advisory board of clergymen attached to non-sectarian voluntary agencies; (4) social work departments of councils of churches, some of which are chest-supported.

X. THE ROLE OF HOME MISSIONS IN SOCIAL WELFARE

The Christian Church, with its concern for the welfare of all by virtue of its theology and its ethic, has always been alert to the needs of men and problems within the life of the community. While the nature and intensity of its social concern have varied in different times and places, it has consistently accepted responsibility for meeting human needs.

Aspects of influence and responsibility: (1) A pioneering role in the field of social welfare has been a continuing function of home mission institutions. As the Church pioneered with education in the early years of our national development so, through the years, it has moved with vigor to meet subsequent needs as they appeared. It pioneered in meeting the special needs of immigrant populations, of depleted rural areas, and of many types of underprivileged people. In the present period it is pioneering in meeting the needs of refugees dislocated by the war, of migrant workers in agriculture, of workers in temporary defense projects, and in numerous other areas. However, a pioneering role does not imply permanent or exclusive responsibility. In modern society there is an increasing dual recognition of such specialized problems by home mission agencies and by public or other non-church agencies.

(2) Too often home missions agencies have been looked upon as *benevolent, paternalistic bodies* to which people could turn when there was a financial need. The real role of home missions institutions in the creation of "the good society" has often been subordinated to financial exigencies and circumstances. One of the difficult problems of such an agency is to know when to cease playing this paternalistic role and to pull out of a given situation.

(3) Home mission agencies have always been agitators. They have been at the forefront in recognizing problem areas within the community. Whenever a problem is identified and defined, the decision must be made as to whether the home mission agency itself moves to meet the need or whether it shall attempt to motivate others to do so. It might well be said that in the field of social welfare the major function of home mission agencies is to create attitudes rather than to create institutions.

(4) *Infiltration* has come to have an unpleasant connotation in America since this role is so often played by selfish or subversive interests seeking control for their own ends. However, in a higher sense it is a commonly accepted role of the Christian Church. It is a responsibility of home mission agencies to give people a sense of Christian vocation in every walk of life. One of the most effective ways of rendering real service in the field of social welfare would be to communicate to all those engaged in such service, under whatever auspices, a motivation of the highest Christian idealism.

(5) Creation of a supporting constituency. A basic function of the Christian Church again is to be found in educating people to their total responsibility for man and in creating a supporting constituency for social welfare programs aimed at meeting human needs.

A study of the *present status of the social welfare activities of home mission agencies* reveals the following: *First*, some of their programs have been in existence for many years. *Second*, many projects, previously supported by mission agencies, have been discontinued or transferred to other auspices, while others have been drastically modified or changed. *Third*, while they continue their historic role of pioneering in pilot and experimental projects, the increasing recognition of social responsibility by society has sharply limited the number of new social welfare projects initiated by home mission agencies. *Fourth*, home mission agencies continue to serve in many fields, irrespective of public facilities in recognition of the fundamental concern of the Church. *Fifth*, home mission agencies are actually at work today in practically every field generally considered within the scope of social welfare.

A Look to the future. No effort has been made here to distinguish between home mission agencies, officially so-called, and other denominational agencies carrying responsibilities in the social welfare field. There is no uniform or consistent pattern of denominational organization. Generally, however, what is here described is classified as home missions.

As we look ahead, the following questions may be raised before new or additional areas are entered upon: (1) Are there needs which cannot be adequately met by any existing agencies or facilities? (2) Are other local resources available? (3) Is the program one in which the Church itself should engage or should the Church accomplish its mission by effectively influencing others to do so? (4) Is there a "plus value," independent of available benevolence and local resources, to be found in the demonstration under home missions auspices? (5) Will the proposed program, in addition to whatever technical contribution it may make in its own field, reinforce other related Christian activities of the community or group concerned? (6) Will the proposed program offer opportunities for the expression of basic spiritual concern and for the realization of spiritual values beyond those that would be available if the program were under "secular" auspices? (7) Will the program demonstrate clearly the relevance of the Christian ethic and doctrine to society? (8) Is there a recognized religious problem between the particular service rendered and collateral and cognate problems in developing "the good society" in the most fundamental sense? (9) Does effective service in such a program under church auspices require any different or additional training than similar service under other auspices?

The following are offered as *basic presuppositions of service in this field*: (1) When home missions agencies enter or continue in the field of

social welfare, the operation should be maintained on at least as high a standard as that of public and private secular agencies, with the plus-quality of its Christian ethical motivation. In no case can Christian dedication be a substitute for competency. Likewise, competency without dedication cannot be adequate. (2) Entrance into new fields and program changes of existing operations should be based on adequate study and research. (3) The home missions enterprise has a special contribution to make to society in these fields as an evangelistic ministry in the accomplishment of its own objectives in the creation of "the good society."

XI. CHILD WELFARE

Family pattern and status of the child. Vital safeguards to children and their families exist in Jewish-Christian teachings and in the ways of life which adherents to these faiths have practiced. In the United States of America the constitutions of the federal and state governments have further sanctioned rights of the individual so that every one born has certain recognition in the eyes of his fellow men. These rights and the social structure which supports them are not static but are in evolution.

The well-being of a child depends upon a cohesive family unit. What helps the family to become cohesive? What hinders it in maintaining or gaining strength? Each child's and adult's personality is as unique as his relation to God. No child is bound to be just like his father or mother. For the most part this seems to be consistent with our highest legal and religious ideals in recognizing the rights of the individual. But the extreme to which this concept is carried by many children and their elders has meant denial of natural and necessary dependence of one generation upon its predecessor. The range in accountability within the family has narrowed to include little more than the relations between parent and child and between brothers and sisters.

The family has become more child-centered with the passing of each decade of the twentieth century. In America children sit at table with adults more than in most parts of the world. Some families go so far as to adapt mealtime to the child's preferences for certain television programs. It is the lower age for decision which suggests increased obligations both for the young person and his parents. A sign of economic privileges which the family enjoys is evident in the Twentieth Century tendency to prolong infancy. Long after nature has equipped the teenager to become a parent, he or she continues, often with little or no effort, to attend high school or college. There are still parents who find it more comfortable

to keep their children in ignorance about the other sex and the relations between the sexes. But progress has been made in giving American youth a new and reasonably adequate awareness of the development of sexual powers. Maturity of youth, as of adults, has many spiritual components, among which are love and faith. The immature parent finds it difficult to allow his child to grow up and to have faith in his ability to do so.

The American family utilizes many facilities and services from outside the home in rearing its children. Baby sitters, nursery school and day nursery staff, recreation leaders, school teachers, and church workers are entrusted with tasks formerly performed by members of the household. These resources can be either helpful or destructive of family life. Are they well enough supported and well enough staffed to perform effectively?

Younger children of school age and pre-school age children need emotional nurture as well as a balanced diet. It is more important for them to feel that they are loved than to have the many tangible possessions which children crave. Parents can obtain guidance from a great variety of books, pamphlets and periodicals. The child who is to grow to maturity must, at a tender age, learn to steer his own course, to distinguish between right and wrong and make decisions.

A minority, larger than it should be, find their children handicapped by a nomadic existence. This is true especially of the children of migrant workers, children who themselves become wage earners at tender ages and who grow up in ignorance and poverty.

Social welfare structure. Reliance of the family upon itself is essential to child welfare and the welfare of society itself. The family and its resources provide the first line of defense in times of depression and disaster. No other human institution is more tenacious. Emotional and spiritual forces add to this tenacity. "The family that prays together sticks together."

Increased reliance upon educational, health and welfare services can strengthen the family, especially if it uses such services with discretion and refuses to allow community services and demands to sap its strength. It is as important for families as for individuals to learn to say "No."

The structure of social welfare has many units and it has been created and sustained by many forces. The organizations have increased in variety to account for many special needs of children which had little or no recognition at the beginning of the century, e.g. special services for those afflicted with cerebral palsy, infantile paralysis and rheumatic fever.

Demands of society upon the family and child are apparent in many

new or old pressures. War, requiring adaptations in family life, has left its mark upon the children of the world. It has imposed absence of one or both parents, required changes in residence, left new families with seriously limited or even indecent housing. It has increased the cost of living and has enforced a lag in the increases in family income, with consequent employment of many mothers who would have preferred to remain at home with their children. Children have been starved, killed by bombs or shell fire, or maimed for life. It is remarkable that children and adults have proved as resilient as they have in recovering from the shocking experiences of war.

Over-emphasis upon material things and feverish activity with little purpose reveal weaknesses in character of youth and their elders. There is a nation-wide tendency to escape responsibilities for a society which in itself is both demanding and confusing, a tendency to be content with an immature attitude which demands easy living and opposes the disciplines by which strength is developed.

The television set, like the automobile, can be either a positive or negative force, and may be both in the life of a given family or child. Inspiring actors, speakers or musicians may enrich the day alongside crude or even immoral acting. The auto allows a family to enjoy outings together and to ride to church, but the same car can be used recklessly so as to endanger life or morals.

The economics of family life demand the attention of any who are seriously interested in child welfare. About 5,000,000 mothers are employed outside of their homes. Some 7,000,000 children live in families with incomes of less than \$40 a week; about 3,000,000 where the family income is less than \$20 a week. Where such low wages persist it is practically impossible for the family to have only one wage earner.

Community organization, with many of its roots laid in war community services during World War I, is one of the most hopeful of Twenty Century developments. In the field of child welfare there has been acceleration of community planning before, during and after the five White House Conferences on child welfare, and especially the Mid-Century White House Conference on Children and Youth.

We live in a day when social services have become less patronizing and more efficient. It is important that skill and consecration characterize all who carry the difficult responsibilities for serving other people's children.

The Role of the Church in child welfare enterprises is so varied as to make detailed treatment of the subject impractical. It is important to

call attention to the Protestant Conference on Child Welfare sponsored by the Federal Council of the Churches of Christ in America, the Home Missions Council of North America, the International Council of Religious Education and the United Council of Church Women. The findings of this conference, which was held in Columbus, Ohio, in 1949, are worth studying by all whose interests lie in the field of child welfare.

XII. FAMILY WELFARE SERVICES

In America, families are as varied as life. The approximately 45,000,000 families of our country differ widely from one another in size, manner of life and heritage. There is always the hazard that the churches will stereotype their services in terms of the character or needs of families in one geographical region or of one social or economic class. The American family is of any color, with 23 children or no children, living on a farm or in a slum, high in an apartment or out on the plains or prairies. With the hopes and happiness, with the sorrows and problems of all, the churches are concerned.

The differences between specific families must be kept in mind in evaluating national statistics relating to the American home. More babies are born. But the increase in births is concentrated in certain families rather than spread evenly through the population as a whole. There are more large families and more childless families than previously. Marriage and divorce rates are declining. The increased length of adult life and the earlier age of marriage have lengthened the time a married couple will have to live together.

Divorce or desertion is used today to solve marriage problems that either did not emerge in the relatively shorter marriage span of a half-century ago or that the earlier death of one of the married partners prevented from becoming crucial.

Military service involves more people. Gradually the number of persons in the United States population directly affected by such service has grown to major proportions. There were an estimated 12,301,000 veterans of United States military service last December 31. This was an increase of 843,000 during 1954. Veterans of the Korean conflict numbered 3,424,000, an increase of 1,026,000 during 1954. If the same proportion of dependents holds for all veterans that obtained for the veterans of World War II, the December 1954 grand total of 21,301,000 represents dependents (wives and children) of 37,500,000.

This brings to 58,801,000 the number of persons in the United States population directly affected by military services (their own or that of their husband or father). *They constitute 27.4 per cent of the entire population.*

What then of the family? It has been pulled up by the roots from its homestead and its old, settled ways of living. It has become mobile, with shifting abodes. It has lost many of its old functions. Has it also largely lost its sense of values? Since the family is so responsible for the way its children turn out, problems such as delinquency are basically charged to the failure of the home. To go on complaining about what may be wrong with the family is easy but futile. We must try to build on what is right or can be made right with the family.

The family is not on its way out. That much is sure. Beyond the biological forces, only the family can satisfy the deepest human needs for love, acceptance, warmth and security. Is the average parent of today any less devoted to his children and boastful of their achievements?

Broken homes cause much trouble, yet actually there are fewer such than there were sixty years ago. This is because health advances have reduced the number of homes broken by the death of the father or mother at a somewhat greater rate than the increase in divorces. We must get over having nostalgia for the family as it used to be. The old homestead will never return. And on close analysis, maybe the good old days weren't so good. Let's not mistake change for decay. Today, we find companionship of parents and children, each sharing at his own level a deep sense of group loyalty, honesty, frankness and really close human ties. When children come to have such a degree of pleasure and confidence in their first early intimate human relationships, they are indeed being equipped with the mental health and social capacity to work with and to live with their fellows in the larger world. The challenge is to go forward, working with the inevitable course of social change, to see that families generally have the opportunity to measure up to the modern best.

There is good reason, then, why family service agencies focus on the family, both in their direct service and in their community program. Many families have not only been saved from disaster but have been helped in most constructive ways. Increasingly, too, on the preventive and positive side, there is a job to be done with young parents and prospective parents. They must be given the fine insights modern knowledge has to offer.

That *families need help* to meet the changing times and continuing problems is revealed in the record of family service agencies in 230 cities during 1954. They helped 875,000 family members. The family has

remained through the years the smallest social unit and the most intimate social group. The needs of the modern family are much like the needs of the individual family member for the continuity of human care and affection—this is the basis of the child's sense of security. While the modern family and families throughout the years are alike in their needs, many new and insistent forces are impinging upon the families of today. These forces complicate family needs.

There are, of course, many kinds of needs, just as there are many kinds of families. Nationwide social welfare programs are required for the physical and psychological well-being of people. The auspices of these social welfare services are public and private, tax-financed and supported by voluntary contributions.

Some of the social services are sought in the course of a normal life. It is now more commonly accepted than in the past that professional help with personal problems should be sought before the point of breakdown. Small troubles should not be allowed to become big ones. In other words, prevention applies not only to one's physical health but also to one's emotional state.

Services vary in communities. Social welfare services are not only of many kinds, but also vary in number from community to community. Information may be secured from local councils of social agencies or telephone directories. Needs are inter-dependent and services cut across them. People may often be able to pay for these social welfare services as they do for other professional work. Much of the success of such service is due to a person's adjustment capacity, the nature of the situation to which adjustment is sought, and the skill of the agency. Increasingly, agency staff members are receiving professional training in addition to a college education, a training that is built on a deep interest in and a genuine feeling for other people. As a community uses these services, it not only benefits from them but learns which services need strengthening, what new ones should be established, which ones duplicate each other and therefore need modification. The use of these resources as needed also strengthens a family's ties to its community—it is a loss to a family to have only loose or no community ties.

Family service trends challenge the churches. In the social work profession, study and progress go hand in hand. Evaluation of programs, policies, techniques and end results often reveal the need for change of function, change of emphasis and the development of new and more usable methods of working with people. Here are some newer trends and emphases.

The broad area of race relations, segregation and desegregation, has long been a concern of social workers. One of the challenges to the Church today, especially in some parts of our country, is that of desegregation within the church program. Social progress and laws have, in many areas, gone far ahead of the Church.

The need for working with the total family, and not just the individual members of the family, is becoming more clearly defined as a social work method. This is seen in some of the newer services offered by some agencies today. The work of the Homemaker is indicative of this new perspective.

Many forces separate rather than unify family relationships. Even some church organizations have unwittingly played into this pattern by emphasizing youth groups, youth nights, etc., instead of family-centered programs.

Because the one-to-one casework approach often fails to reach the teenage delinquent, there is a great need for skilled group work programs for young people. It is known by psychiatrists and other professionals that group therapy is not offensive treatment to the delinquent. In the group, the therapist is outnumbered and the teenager can express negative attitudes, aggression and dependency needs, when others of his own group are present. Guilt is reduced when others act and feel the same. The least inhibited individual tests the ground for the others. This all enables the child to try new adaptations to life and modifies his need for defense. Group therapy is not easy and is much more complicated than individual therapy. With the help of trained group workers, the churches might do preventive work with children before delinquency.

Mental illness and the many possibilities of its improvement and cure create a challenge to all. Social workers try to reduce the negative factors, such as anxiety and fear, and to build up within their clients positive and healthy attitudes toward life. The pastor has a unique role in helping his people with their personal and family problems. But individuals still need help after consulting with their clergymen. This may indicate either a need for more adequate pastoral training or for work with other specialists.

There is no quarrel between mental health and religion. Social work has progressed rapidly as a result of its knowledge of and working relationships with the field of mental hygiene. The Church, too, will find new opportunities and allies in trying to meet the needs of the mentally distressed and fearful. Lack of understanding often brings suspicion and distrust, while knowledge brings respect and appreciation for

that which others can do. An increase in the number of specially trained clergymen and of social workers within the church structure will help develop a common basis for cooperative action.

XIII. HEALTH AND MEDICAL CARE

Religious and moral implications. Church-related institutions in the U.S.A. had their genesis in the combined religious and social concerns of Christians having a wide variety of denominational affiliations. Christian faith and prayer were the major sources of strength which were relied upon in the early life of our institutions. Has the balance swung in the opposite direction, namely, have faith and prayer become merely two of the many tools now being used in the operation and expansion of our institutional life and work? If so, how can we meet this significant problem?

Inter-institutional relationships. Homes for the aged are increasingly confronted with the problem of service to the sick. Some homes cannot pay the full cost of acute hospital care and they cannot run complete hospital units within their own institutions. What arrangements could be developed so that hospitals and homes for the aged might work out the most effective program to the end that aged people would receive the best medical care possible?

Home care programs are being increasingly suggested. To what degree ought church-related institutions provide leadership in this important movement? If patients can remain in the family and yet receive the medical and rehabilitative care that is needed, then would not that be preferable to institutional care?

Nursing homes are relatively isolated agencies within the community. Many are operated as profit-making businesses. Yet, through state regulation, standards are being developed. Should Protestantism be making a vital impact in offering nursing-home care to patients?

The scientific fields of endeavor have aggressively sought to set forth "standards" for their work. In what ways can Protestantism assist in the establishment and execution of "standards" for church-related institutions?

Church relationships. Most denominational groups within Protestantism are very proud of their welfare institutions. However, they sometimes fail to offer the moral and financial support that is so vital. In what ways can we best define the responsibilities which both the institutions and the churches should have in meeting human need? Should Protestantism have a strong central welfare organization to initiate and coordin-

ate institutional work? Should Protestantism unite its current strength in Deaconess work in order to gain a stronger position with regard to recruitment and work?

Community relationships. Church-related institutions, located in small communities, are under great pressure financially as a result of the rising cost of operations. They need help. In response to the appeals for funds which an institution makes to the community at large, a denominational bias is often expressed. The problem in regard to some institutions seems to crystalize itself to this effect, that either they become community institutions and curb their former relationships with the denomination to a minimum or, because of inadequate funds, they cease to exist.

Public welfare institutions and some private non-church-related institutions provide vital service to the aged and the sick. The management of many public institutions has sought to serve the spiritual needs of residents and patients by employing full-time chaplains. Where there are no chaplains or even where full-time chaplains are serving, what can the Protestant churches within the communities do toward creating and maintaining a wholesome atmosphere within the institutions?

Are Protestant hospitals and institutions doing all they can to serve people in need, regardless of race, color or creed? It is apparent that churches and their related welfare institutions are lagging behind schools, hotels, and industry on this issue. What should be done to lessen the possibility of someone in need being denied proper medicine or residential care because of such factors?

Governmental relationships. Most states now have licensing laws governing hospitals, and homes for children and aged. Basically, these licensing laws serve a vital purpose, and in some areas are desperately needed. However, some of the old patterns are being disrupted. Standards regarding management are being raised by the states' insistence upon a certain form of qualification in order to serve as administrator of an institution. Due to the scarcity of such persons, it is not possible to have considerable choice as to character and spiritual qualifications. Church-related hospitals and institutions which are forced to accept non-Christians as the administrators of church-related institutions cannot expect vital religious concerns to be expressed nor the service to the patients and residents to be of a religious character.

The problem might be summarized by asking the question, "Are there degrees to which professional competency and qualifications become outweighed by the lack of Christian concerns and faith so that church-related

institutions might demonstrate greater wisdom in demanding the right to employ people who perhaps might have less accredited management qualifications but more character and spiritual maturity?

Financial-centered relationships. The Hill-Burton Hospital Survey and Construction Act makes financial assistance available for the construction of new hospitals. Denominational bodies that choose not to participate in the use of such funds are confronted with the hardship of double taxation. The issue, of course, is the separation of church and state.

Charity, as it is conceived in the New Testament, was basic to the origin of welfare agencies and institutions. How can we regain that sense of charity in our present-day operations? Again, the cost of offering patient and resident care in our institutions is constantly increasing. How can we interpret these costs to the members of our churches so that they understand our problems and are not affronted by what they consider to be non-Christian, excessive cost?

Hospitals are becoming increasingly dependent upon third-party payers of hospital bills, such as Blue Cross, Blue Shield, and the wide variety of the commercial type health and hospital insurances. Because of increasing dependence upon such financial sources, some hospitals have become less and less concerned about the churches to which they were formerly strongly related. Ought Protestantism, therefore, seek ways and means of strengthening these weakened ties of the hospitals with the church through means other than finance so that the values inherent in church affiliation might be retained?

Trends and unmet needs. Mental illness has proved itself to be a colossal problem. Approximately 50 percent of all hospital beds in America are now occupied by mentally ill patients. New techniques, such as out-patient treatment, and new drugs are improving the method of serving patients. Should the forces of Protestantism be further mobilized to meet the problems of mental illness on a preventive basis? What are our resources? What can we as church-related individuals and institutions do to prevent much mental illness?

Church-related hospitals pioneered in service to the sick and the needy. The outgrowth of that early pioneering service is to be seen in approximately 7,000 hospitals located across the country. Today a new problem is facing us: chronic disease. The number of patients suffering from such ailments is increasing. Such illness is considered by some authorities to be the number one health problem of the United States. Should not church-related hospitals and institutions assume at least partial responsibility of adequately serving the chronically sick?

XIV. SERVICES TO GROUPS IN SETTLEMENTS, NEIGHBORHOOD HOUSES, HOSPICES, LOCAL CHURCHES, ETC.

From the very beginning, the Christian Church has depended heavily on group relationships for its life and work. The Master, Himself, chose a group of twelve men to become the instruments for spreading His Gospel and extending the Kingdom of God. The Church's ministry today can be strengthened by making use of recent findings about the dynamics of group relationships and tested methods of working with groups.

Groups form because certain human needs exist. These may be physical, social, psychological, emotional, or spiritual. In any group, different members bring different types of combinations of needs. Churches can appropriately concern themselves with meeting these human needs whether found among their members, in the neighborhood of the Church, or in the larger community.

Varieties of services to groups: 1. The regular parish church provides religious educational service to groups in the church school. It serves youth groups, through educational, social and recreational activities. Very often there are one or more choirs which have social events in addition to their responsibility for music. Women's societies and men's groups support the church's work.

2. The church at work in an inner city neighborhood, where population is highly transitory, has special opportunities to provide services to groups. In addition to all the groups which might be found in a regular parish, the inner city church is challenged by living conditions in the neighborhood in which its building is located.

3. A number of Protestant denominations sponsor, either through national or local bodies, neighborhood and settlement houses. These agencies grew out of concern for people who needed help to establish a satisfactory individual and family life in congested areas of cities. The human needs were often accentuated by the fact that so many of the people found themselves living in American cities for the first time. The neighborhood house was conceived of as "common ground" where individuals were made to feel welcome regardless of nationality, language, economic condition, class status, religious affiliation. To be a human being was the

only ticket needed for acceptance on the part of friendly and understanding workers. To feel accepted, the neighbors had to feel that their commitment to their religious faith was respected. For many of them, therefore, the churches through neighborhood settlements can perform a ministry of service, but not of formal worship or of formal religious instruction.

4. Several denominational bodies operate residences for women or men who need a "home away from home" with a Christian atmosphere. In such institutions a program of skillfully supervised group activities does much to establish and maintain both the homelike and the spiritual atmosphere that is needed.

5. Churches operate institutions for the aged, for children, for unmarried mothers and other special groups. While group association is not the primary objective of these institutions, it is inescapable.

6. The Young Women's Christian Association and the Young Men's Christian Association are religious in their purposes. While they are not officially church-sponsored, they are group-serving agencies akin to Protestant churches.

7. The scouting program, as represented by Girl Scouts, Camp Fire Girls, and Boy Scouts, is used by both churches and neighborhood settlements as an activity which interests many girls and boys and which facilitates achievement of those objectives which the churches have for the youth they serve.

The kinds of leadership required for work with groups under church auspices. In addition to the pastor and those who have responsibility mainly for the corporate worship and spiritual life of the churches, they need "workers with groups." The following list refers to the professional skills that are needed, regardless of how the skills are secured: (1) The religious educator, (2) the recreation worker, (3) the nursery school educator, (4) the social group worker.

The parish church that is able to avail itself of the services of a skilled group worker can greatly strengthen its program by doing so. The group worker's function is not to supplant, but to supplement and enrich the function of the pastor and of the religious education worker.

The inner city church that accepts some responsibility for serving its neighborhood as well as its membership very much needs the knowledge and skill of the trained group worker. Whether it be to provide a sense of belonging to a group of children or skill in acting on neighborhood problems to a group of adults, the church group worker has opportunities to use his skill significantly. Some of these churches may find that their

most useful contribution to improvement of neighborhood living conditions will be to provide a "detached group worker."

The group worker who chooses to work in a church or church-related agency should be expected to be in sympathy with the objectives of the church, which are basically religious. Group workers in the church itself and administrative personnel in the church-related agency should be well-acquainted with the organization and structure of the local church and the denominations with which it is affiliated. Churches and church-related agencies should insist on a high quality of professional skill in all their work with groups. The assumption of proper spiritual motivation on the part of the professional workers does not excuse them from demonstrating, in the performance of their duties, skill of a quality which meets the standards of the particular discipline represented.

There are areas of difficulty requiring further study and action: Some of these might be considered administrative or "housekeeping" problems. For example: to what extent should the churches' expenditures for welfare services be used to purchase buildings or other physical facilities? How can standards of group leadership be improved or even maintained in the face of the serious shortage of professionally trained social group workers? How can church-sponsored welfare programs be adequately financed?

Other problems concern questions that are basic to one's concept of the church and of social welfare. For example: What are or should be the objectives of Protestant churches in respect to social welfare programs? When Protestants speak of religion in relation to social welfare, what do they mean by the word "religion"? In American society, characterized by mobility of population, do the Protestant churches have a continuing responsibility for inner city neighborhoods?

XV. PASTORAL CARE AND CHAPLAINCY SERVICES

From the time of our Lord Himself, the Christian Church has been concerned with the pastoral care of the individual and the group. Pastoral care has not been alone the function of the clergy but of the whole Christian fellowship.

One recognizes that the hospital and the penitentiary both came into being because of the Church's concern for the cure of souls. Many of

the finest institutions, like St. Bartholomew's and St. Thomas' in London, St. Luke's Hospital in Tokyo and other hospitals throughout the world were sponsored by devoted Christians who were interested in providing a sound and informed ministry to people in difficulties.

The pastoral care of individuals, families and communities has been a primary responsibility of the Christian Church through the centuries. In the smaller community, the "parson" as the "person" has been instrumental in securing aid for people in trouble, and the fellowship of the Church itself provided continuous care for both members of the Christian community and for non-Christian residents of the locality. Many organizations no longer connected with the Church directly were inspired and founded by those in the Christian tradition who wished to deal realistically with the various human predicaments to which all men are subject.

During the past twenty-five years or more the pastoral office of the Church has been informed from a number of disciplines not directly connected with the Church. Sociology and psychiatry have provided the Church with an understanding of what man is really like and how he can be ministered to in the light of his own situation. Advances in psychosomatic medicine have shown the close relationship between the emotions and physical health. Therefore the way has been pointed to the better use of religious resources in the health and salvation of the individual. Some of these resources are the quality of the relationship of Christian to Christian and particularly of pastor to parishioner, the use of the Word of God (in exposition, in interpretation and in prayerful use), the art and power of prayer, the sacraments and ordinances of the Church, such as Holy Baptism, the Lord's Supper, confession, holy matrimony, visitation of the sick, comfort for the bereaved and the consolation of the dying.

The pastoral ministry both of clergy and of the fellowship begins with the preparation of the Christian child and youth for the use of the resources of the Church and the contact with the clergy and the Christian fellowship. The relationship is strengthened as the individual and the group experience the worship, the social life, and the specific pastoral ministry of the Church. The prophetic ministry, parochial administration, religious education, community leadership and immediate pastoral contacts strengthen the bond of Christians within the family of the Church.

In institutions and in special circumstances of individuals (such as the aged, the infirm, students, pre-school children) there is need for a specialized ministry and concern. To this end in the last few years laymen and clergy have been especially trained to meet the needs and to bring to bear the special resources of the Church. The screening and training of such

persons is important and standards have been established for these positions of service and trust.

It is a vital question as to whether the pastor and layman, consecrated to the pastoral ministry, will use the techniques and the approaches of other specialists in the field, or whether they possess a special and unique function in relation to the individual. Some pastors, lay counselors, and religious educators feel that they are a part, though an important part, of the "healing team" or the "normative agency" of the community. Others feel that the consecrated Christian in relation to social welfare has a unique function to perform, namely, that of relating the individual soul to his Maker. From psychiatry, from sociology, from medicine, from cultural anthropology, from philosophy come important aids for the individual Christian and Christian fellowship in ministering to the human soul. The pastoral office derives from these disciplines many techniques and much understanding of the human soul. It is, however, important to remember that the pastoral office (exercised by individuals or groups) is primarily concerned with the cure of souls.

XVI. EDUCATION, ACTION AND SOCIAL RESEARCH

Welfare services, education, social research, and social action are integral to each other as means through which Christians seek to promote a social order conducive to spiritual growth and development in human personalities. Welfare services are the vehicles through which the conscience seeks to minister to those in need. Education seeks to develop man as a social being, the master, more or less, of his own welfare. Social research interprets trends and problems, and develops methods for influencing social change. Through social action Christians seek to eliminate from the social order those forces which cause human need. These three activities are mutually dependent.

Roles of Church and State in social welfare. It is a matter of history that both education and social welfare services were initiated under religious auspices, for Christians realized that the spiritual aspect of personality was indivisible from the physical, intellectual, and emotional. As human need, thus conceived, exceeded the capacity of sectarian effort, welfare functions became secularized and accepted as the responsibility of public effort, usually government. Protestant strategy has traditionally

been to encourage this public assumption of welfare service and *to insist upon a clear demarcation between church and state in operation.*

This tendency has rarely been followed by a realignment of the role of the secular agency in social welfare and education. These facts stand out: (1) The sectarian institutions cannot and should not expect to minister to all the needs in any given aspect of welfare. For example, unemployment assistance and relief are completely beyond the ability or capacity of sectarian endeavor. (2) Continuing assumption of welfare responsibility by *secular institutions* is to be encouraged. Sektarian agencies because of their own vested interests justifiably oppose public assumption of welfare responsibility. (3) The role of state as against sectarian effort must be clearly marked and rigorously separated. (4) In dealing with community needs welfare groups (both secular and sectarian) and churches can join efforts in education, research, and action. (5) There is great need for social research to provide intelligent guidance to those who participate in sectarian programs; only thus may social action and enlightenment about social problems be furthered.

Toward a re-definition of sectarian function. Does the above statement relegate sectarian welfare to a vestigial position, on its way out as a means of social ministration? That depends upon how the agency and its sponsors conceive its function, and, equally important, on how the agency is related to its sponsors. What are some of the responsibilities of such agencies in the present pattern of welfare?

(1) The sectarian agency should serve as a yardstick for public enterprise. (2) It should be free of public restriction and caprice to do the experimental jobs which blaze new trails in welfare. (3) It should be a social research center continuously re-examining practice and theory in the light of rigorous research. (4) It should be a directive force, morally and spiritually, in the community and in the area of need it serves. It should serve not only those within its own four walls but also the entire social order. (5) Above all, in the social welfare agency of the church, fellow believers are mobilized for social action, involved in securing social change, and made increasingly aware of its own peculiar social problems.

Some Recommendations: (1) A careful examination should be made of ways through which social welfare agencies and their sponsoring churches complement and support each other in social action. (2) The principle of separation of church and state should be reaffirmed. (3) Agency leadership should investigate how Christians can be mobilized through social action to develop a community climate more conducive to spiritual fulfillment.

Research Areas: (1) How is community climate achieved? What are the techniques of "milieu" evangelism as contrasted with "personal" or "group" evangelism? How do churches share values, affect institutions in the community? (2) Social research in the area of ideological controversy is sorely needed. The great conflicts confronting Christians today are those of faith, values, philosophies, ideas. These include religious, economic, political, and social differences. What principles underlie the orderly processes through which such differences are channeled in cooperative efforts? Our separate Protestant denominational histories and the way we have come to more cooperative relationships would be an excellent starting place. Our controversies with our brethren of the Roman Catholic and Jewish faiths over such problems as child welfare, birth control, and inter-faith marriage, point up the need for this research.

XVII. SERVICES TO SPECIAL GROUPS

Many church leaders consider the elimination of *segregation* from the churches as probably the most crucial and urgent problem facing the churches today. They are now seriously challenged, as voluntary associations of persons, to find approaches to their problems of segregation that are at least as effective as those used among organizations whose human associations are less voluntary in nature. While progress has been made by some national and regional denominational organizations, the rate has been impeded by the complicated problem confronting them.

Movements toward desegregation in various spheres of our national life have awaited the impact of political legislation, executive orders, and court rulings. Less frequently there has been institutional response to the outraged consciences of persons in the "in group," and occasionally there are drastic reversals of exclusive practices as manifestations of enlightened self-interest in face of substantial public protest against insufferable bigotry.

When walls of separation begin to tumble by force of the aroused public conscience, or when they are demolished by the persistent battering of determined minorities, the supreme task of laying the foundations of genuine community still remains. This is a more delicately poised engagement than that of destroying the outer forms of the old inequity. It requires finer sensitivity, deeper commitment, and greater imagination.

Integration in the church, indivisible and unrestricted, is the threshold to community. The process is reciprocal and multilateral. It cannot

be otherwise. In the church this is more profoundly true than in the fields of sport, government, industrial employment and the theatre.

A number of denominations with predominantly white membership are carrying on various types of activities aimed at the elimination of the barriers of segregation in the churches and at the development of a ministry which serves people regardless of color or race. Some denominations have set up special committees or agencies to execute these activities. The latter fall into three general types: (1) research and study, (2) adjustment of organizational practices and structure, and (3) educational programs.

Ministry to migrants. A migrant is that person who moves during the year to harvest different crops. He may move from Florida to Pennsylvania, Texas to Minnesota, or from California to Oregon. Some may move as many as eight or ten times in a year harvesting short-term crops. The largest number of migrants are family groups. Counting families, there are close to 2,000,000 migrants in the United States. Their mobility results in insecurity and often makes it difficult for them to secure basic community services.

A migrant camp often comprises a rural slum. Housing, sanitary facilities and schooling pose real problems. The average schooling of the migrant is about two years. Even at best, school adjustments can be difficult when a child frequently moves from place to place. Economically, too, the migrant finds himself in a difficult position, because he averages only 150 work days per year.

Socially, he is rejected as an outsider and is discriminated against in many places. He has no church to which he can cling and which can minister to him week after week, especially in times of distress. Even the church is often cool and uncertain in its reception of these people.

One of the most encouraging of recent trends is the increased activity on the part of public agencies in behalf of the migrant. For example, the farm placement division of state employment services has inaugurated an annual work plan for migrant people. This is an effort to coordinate supply and demand for labor by recruiting and arranging for successive employment in different states as the harvests progress. Another interesting development has been the holding of an Eastern Seaboard migrant conference. This was sponsored by the U. S. Department of Health, Education and Welfare. It brought together official representatives from the Eastern States to discuss coordination and continuity of services to the migrants.

About a year ago a subcommittee of the President's cabinet was formed

to study means by which the efforts of the four interested Federal departments might be coordinated to help the migrant. The committee, now permanent, is concerned with raising economic, social and health standards and with the elimination of child labor. It hopes to improve housing conditions. Partly as a result of the work of this new Federal committee on migratory labor there has been an increase in the number of Governor's committees or commissions working in this area of social welfare.

Much of this progress can be attributed directly to the service extended to migrants by hundreds of local migrant committees in cooperation with the Home Missions Council, now the Division of Home Missions of the National Council of Churches. Through the years, this has been the only major private agency which has functioned continuously in this field. The National Migrant Committee of the Division, in cooperation with the state councils of churches and councils of church women, has sponsored state migrant committees. The latter have started and assisted local interdenominational groups serving the migrants directly, often with staff recruited by the Division of Home Missions. Funds for this work have been raised on local, state and national bases.

There are still great areas of difficulty: language and cultural barriers are still a problem; thousands of migrants are unreached; money to provide adequate staff nationally or locally is lacking; facilities to provide maximum schooling for migrant children are inadequate. Migrants are still excluded from services available to residents of many local communities. There is still some child labor and poor housing is found all too often. The problems are not solved. But there is present a new awareness. And the church is pointing toward solutions as it serves migrants in the name of Jesus Christ.

Ministry to Spanish-speaking Americans. In considering a ministry to the Spanish-speaking Americans, it is important to recognize that, though many of their problems have much in common with those of the foreign-born, most of them are not "foreigners." For the most part, they are American citizens, and, in some instances, descendants of our oldest settlers, who have contributed much to the culture of the United States. It is estimated that in 1950 there were 4,000,000 Spanish-speaking persons in the United States. About 2,700,000 were Mexican-Americans living in the Southwest and 300,000 more living elsewhere in the country. There were also about 180,000 people from Spain or Latin America. There were, in 1950, about 600,000 Puerto Ricans in the Continental United States. This number has swelled considerably during the past five years.

It is often stated that the problems of the Puerto Ricans and Mexican-Americans are similar enough to be one and the same. Actually, their only common bond is language. They come from distinctly different worlds with distinctive cultural patterns. Even in language, differences in dialect, pronunciation and idiom are so marked as to make one at times almost unintelligible to the other. Thus, to treat them as one people is ineffective.

For the Puerto Ricans and Mexican-Americans who reside in urban centers discrimination and cultural misunderstanding constitute the gravest problems. Little or no recognition is given to the fact that they bring with them cultures which contribute much to ours. They are told that if they are to be accepted they must drop all of their old ways and take on a cloak of "Americanism." They tend to take on the outward signs of freedom from family and community restraints which they cannot fully use.

The Mexican-American often lives in isolated communities in which Spanish is the only language spoken, or in rural situations where there is very little need for English. Here tensions are not so great for there is seldom any need to step outside the accepted culture of parents and grandparents. When one, through the aid of denominational mission schools, does step out into the stream of American life he may find that he is not accepted by his home community.

With the Spanish-speaking Americans of our larger cities the accepted method of approach is through the settlement house or community center which makes accessible a wide variety of recreational and social services. Some of these are the same agencies which served other language speaking groups before the Spanish-speaking migrants arrived on the scene. In many instances, these social agencies are connected with a denominational mission church. In some circles it is felt that the community center and mission church need bi-lingual staffs, that must be accepted by both the Anglo-Saxon and the Spanish cultures in order to interpret one group to the other. On the other hand, the approach to the Spanish-speaking population residing in small towns and rural areas is necessarily quite different. Here the work has to be centered in a mission church or a mission school since these are the only acceptable meeting places.

Perhaps the newest trend and greatest problem are closely related. The trend is a new and heightened interest in the Spanish-speaking people. This has in part been caused by the new flow of Puerto Ricans to the mainland. It is also due to some extent to the new interest in

the culture of the Southwest with its vast numbers of Spanish-speaking residents. There is a new desire to serve this Spanish-speaking population through the church and its social agencies. But the problem is of ancient vintage. New methods are seldom tried. A fresh, and comprehensive study is needed not only to determine numbers and present service but also to bring about a coordination of efforts and a willingness to try new approaches.

There are at present two groups available through which this research might be done: the committee on Spanish-speaking work of the Division of Home Missions and, working through them, the older Spanish-speaking Council. The latter is an organization of workers in this field and its interest is centered primarily in the Southwest. Both groups should be included in any new effort.

Ministry to the American Indian. There are approximately 400,000 American Indians in the U.S., a number which is increasing at a rate more rapid than that of the American population as a whole. About two-thirds of these people live on reservations often non-productive or of limited productivity although some is good agricultural, grazing, or timber land. Some income is realized from mineral or fishing rights. The average annual Indian income is about \$750.00, while that for the population as a whole is \$2,600.00.

The American Indian has never had available to him the economic, social, health and educational facilities taken for granted by the general population. Approximately one-half of the American Indians are affiliated with Christian churches. Christian Missions, which date back to the colonial period, have historically, as much as at present, been champions of Indian causes. But the development of indigenous church leadership has been slow. Great problems face the mission church, such as alcoholism, immorality, discrimination, housing, and the like.

There are encouraging trends however. The increasing educational facilities for Indian children have resulted in larger opportunities for interdenominational programs of Christian education. The growing migration of Indian people off the reservation and into urban communities has increased the opportunity for local churches to reach out to the Indians moving into their area and is providing opportunity for helping them to find homes, jobs, and achieve social and economic adjustments. All of this is resulting in an increased awareness of Indian people and their rights and values as well as a growing desire on the part of the Indian people to exert greater control over their own affairs.

There is current interest in securing human relations experts to mediate

between Indian and non-Indian groups, helping each to understand the needs and problems of the other. This is also linked with the growing recognition on the part of church groups that Christianity and contemporary civilization are not necessarily identical and that Christianity can be conveyed to people of different cultures without insistence on the acceptance of the culture traits and patterns of the dominant group.

Ministry to the Aging. In all western countries, as well as in the United States, the proportions of people in the later decades of life are, in most instances, increasing more rapidly than those of other age groups. In the United States the twelve or more million persons sixty-five years of age and over in 1950 have added unto their numbers at the rate of some half million each year. This age group represented 8% of the nation's total population in 1950. By 1975 it is estimated that it will total about 20,700,000 or approximately 10% of the population. While numbers are of great significance in and of themselves to a democratic society and to churches, it is the individual man and his needs which are of primary importance. Today, the individual older person's needs are far from being adequately met, whether they are economic, social or personal.

The principal concern of the churches is in the spiritual needs of the individual. However, if these are to be satisfied to any extent, they can in no way be isolated from those personal needs which stem from unsatisfactory social conditions. This is especially true of older persons to whom the present situation seems at variance with his previous experience.

Twentieth Century specialization has brought about a marked separation of church and welfare services. This is especially noticeable when man reaches old age, a time in life when such secular services as are available to older people are directed to economic needs, with little or no recognition of the fact that there is a peculiar indivisibility between spiritual and other needs. Both church and secular social welfare should cooperate more closely in order to relieve the deeper and more personal needs of older people.

In addition to the traditional role of spiritual leadership, churches with their expanded services have—especially for older people—the opportunity to resume even in urban areas the social role they once played in every community. They can become once again the social as well as the religious center for their membership and the community.

The problems which older people face are idleness, loneliness, reduced income, impaired health, and unsatisfactory housing. In attempting to find solutions to such problems, the churches have worked traditionally in

those areas which are of a personal nature—such as loneliness and reduced health. Some churches have pioneered in providing group living for older people in need of a home and care.

In no area of social service does there seem to be greater opportunity for integration of church and secular social work than in work with older people. The nature of their needs is such that it is right for them to seek out the clergy and the church. In working together, through established programs, churches and social agencies can achieve for the community and for its older people a richer and more abundant life.

XVIII. SOCIAL WELFARE PROGRAMS IN COUNCILS OF CHURCHES AND CHURCH WOMEN

When councils of churches were first established, many avenues of service were open to them. Social reform and meeting social needs were major factors in their development. Since then, there has been considerable growth in social services, particularly those under public (tax-supported) auspices. Paralleling this growth has been the development of the profession of social work. Within the past fifty years scores of accredited graduate schools of social work have been established. If councils of churches are to give leadership and guidance to the churches in relation to social service needs and programs, they must secure persons who have training equal to that of the best personnel in the public and private agencies. The Church has a great interest in these social and health services, representing as they do the orderly elaboration within the larger community of the historic Christian and Judaic concern for the social, emotional and economic needs of people.

In 1920 there were less than 50 councils of churches in the entire nation. In 1955 there are 970 city, county and state councils of churches in the land. The United Council of Church Women was constituted in December, 1941, drawing together the various interdenominational women's groups, including those with special emphasis on social action. In December, 1950, the United Council of Church Women became the General Department of Church Women of the National Council of the Churches of Christ in the United States of America. Many of these departments are primarily community organization agencies linking the resources of local social and health services to the life and work of local

churches. They also facilitate the participation of the churches in the community-planning activity of the council of social agencies. Many smaller city and county councils of churches have volunteer social welfare committees which perform the same functions within the limitations of time and leadership.

Objective of the department of social welfare. Social welfare departments in church councils are a comparatively recent development. The earlier social service activities of church councils were largely of the direct service type, such as hospital and juvenile court work. With the organization of the department of social welfare in the Washington (D. C.) Federation of Churches in 1937, a broader program was initiated, aiming to provide over-all leadership to, and coordination of, services of Protestant social work.

State councils on the other hand have a distinctive organizational relationship (1) to the state legislature and the large-scale social and health programs administered by such units of state governments as the social welfare, correction and mental health commissions; (2) to denominational units which, for the synodical area for example, often coincide with state boundaries; and (3) with city councils of churches throughout the state.

State councils of church women through state councils of churches have access to the same channels of study and action. They maintain their own connections with state legislatures where no state council of churches exists.

The Social Welfare Department of the National Council of Churches has a distinctive organizational relationship (1) to the Federal government and the great Federal agencies now involved in health and welfare programs throughout the nation; (2) to the planning councils of national voluntary agencies; (3) to national units of government for each denomination including their departments of welfare or of homes and hospitals, home missions, and social education and action; (4) to state and city councils of churches; and (5) to major research agencies, both governmental and private.

The general Department of United Church Women of the National Council of Churches makes efficient use of these same national and state channels of study and action through the Social Welfare Department; and the Social Welfare Department, in turn, makes effective use of the resources of United Church Women, nationally and state-wide, since the two are administratively related in the structure of the National Council of Churches.

Financing the Social Welfare Department. Practically all social welfare departments in councils of churches are financed by community chests. Many of them receive their entire support from this source. Some of the direct social services, such as juvenile court work and services for youth, are supported by the churches, usually through the local council of church women.

The support of social service work in councils of churches strengthens the relationship between the community chest and the churches. As of August, 1954, two state and 16 city and county councils were chest-supported to the extent of \$100 to \$83,000.

Relationship to the council of social agencies. The social welfare department of the council of churches should have membership in the council of social agencies. This is the social welfare planning body for the community. It is made up of both public and private social agencies. Protestants should be represented not only through their individual agencies, but also through the interdenominational approach which the membership of the department would give.

Within the council of churches, the social welfare department needs to be related to, and work with, all divisions and departments, particularly social action, Christian education and council of church women.

Since less than 10 percent (by dollar volume) of the average community's health and welfare services are church related, church people have a great stake in *community planning* for non-sectarian and public social and health services as well. Most of the central social planning of a community is done through a council of social agencies. Whether large or small, the most effective way for churches to get into this community planning process is through a local council of churches. The social welfare department of a council of churches can become a member agency of the council of social agencies and may send delegates to each of the planning divisions. In this way, organized Protestantism can take its place at the community planning table.

The local church as a community resource. In any American community the churches have far more families in membership than any other type of organization. Next to public schools, church buildings are the most numerous, the best equipped and provide the friendliest building space of any organization in the community. Next to public school teachers, visiting teachers and librarians, ministers and lay visitors in local churches are closer, potentially, to family life and family problems than any other group in the community. The church is potentially a great

resource in terms of pastoral care, lay visiting and early attention to family problems, and in developing volunteer services.

Finally, as the congregation gives its attention to its neighborhood families in the church, interest grows in bigger community planning issues such as the need for more visiting teachers, a child guidance clinic, a bigger public recreation budget, or a case work staff for the domestic relations court. The social education and action committee of the local church is then ready for action in cooperation with other churches through the council of churches, the council of social agencies and special citizens' organizations which may be created to get the job done.

Councils of churches and church women can be of distinct help to local churches both in the area of pastoral care, lay visiting and in the area of marriage and family education, group work and recreational outreach to neighborhood families.

Local church use of social and health services. The most efficient way for the minister and lay visitors in a local church to get to know the social and health agencies which are available to help with various family problems is through the council of churches and the council of social agencies.

The history of the "council movement" includes interesting examples of projects, once denominationally administered, which are converted to interdenominational status and administration by common agreement of the communions involved. The volume of this kind of service is not large compared to the volume of denominationally administered social and health services. But their character is interesting.

The Home Missions Council of North America (now the Home Missions Division of the National Council of Churches) years ago developed projects in social work and education for migrant camps. Church World Service became an interdenominational arm for overseas relief and resettlement in 1946. Its budget in 1954 was \$3,300,000. Councils of church women have been developing social service projects on an interdenominational basis since before 1941 in such areas as race relations, family life, children and youth, social education and action, civil rights and legislation.

More recently councils of churches also have developed new direct service projects in such areas as case work with delinquency-prone youth, and group work for high-delinquency neighborhoods. United Church Women have cooperated with the Children's Bureau in their 5-point program on juvenile delinquency for the past four years; they also helped in setting up pilot projects in several cities.

Suggestions for small communities. The question often asked is, "how large must a community be to warrant a department of social welfare in a council of churches?" Financial resources are more determinative than size of community in answering this question. It is just as important in small communities to guide Protestant churches in their relationships to community agencies and help them in working for social betterment as it is in large urban centers. In some respects the needs are greater in the smaller communities.

It is not easy to find the type of person best suited for church social work in a council of churches. Because of the churches' interest in public and non-sectarian community services we have not developed a professional leadership for social service. Too much credit cannot be given to the thousands of Christian volunteers, both men and women, through whose unremitting efforts local programs of social welfare have been instituted and carried through with faith, compassion and imagination. In the hundreds of small communities across the country where no councils of churches exist the needs of the communities are recognized and met when Christian citizens express *their* concern through responsible Christian social action in common tasks of social welfare.

XIX. CITY MISSION SOCIETIES AND URBAN CHURCH WELFARE SERVICES

City mission societies today—their nature, work and effectiveness. The term "city mission societies" applies to whatever department, special organization, etc., that any denomination sets up originally for Christian service to the people of the deteriorated and left-behind areas of our cities. Such areas are variously defined—"inner-city," "central city," "slums," etc.

Denominations undertook city missionary work during the latter half of the last century. As American cities grew larger, their older sections deteriorated, and immigrants established themselves in these blighted areas. The city mission society developed in America as an instrument designed to perform certain tasks that were beyond the capacity of individual churches and outside the usual province of ecclesiastical officials. The tasks were almost invariably evangelism and social welfare. Thus the city mission societies have represented the organized effort of estab-

lished Protestant church groups in the city to serve the "less fortunate" peoples in urban communities.

Major changes have taken place in the functions of these societies. These changes have swerved city mission work both from its task of evangelizing the poor and the strangers and from welfare services to them in Christ's name. The evangelical function of city mission work of many denominations has come to embrace the total urban population. Denominational agencies formerly serving those needing the most help, now find themselves serving self-supporting churches in various ways and carrying the burden of church extension in the more prosperous growing edges of the city. Along with this development has come another change. The welfare programs of these agencies have been absorbed by professional welfare organizations—public and private—completely detached from religious bodies. These two changes mean that the departments for city mission work of the denominations have broadened their area of concern to include all the churches of their supporting constituencies, and their original more specialized function of an evangelical-social welfare ministry to the least privileged residents of a city has considerably diminished.

The field of welfare services. The separation between Protestant city mission work and organized social welfare has become wider and wider, so that bridges between the two are more and more difficult to build. Organized social welfare is highly professionalized and, to a very large extent, secularized. Government, welfare councils, community chests and social work agencies now carry so much responsibility for welfare functions that many Protestants believe these matters are all fully and satisfactorily cared for by others, that social service is completely secular and therefore different from Christian work.

It seems that the focus of concern for welfare services has moved outside the Protestant churches to other kinds of agencies. The "social action" program of various Protestant groups, while concerned with human conditions and social needs, derives its message from large-scale factual analysis and theory rather than from the personal situations of individuals and families in their everyday lives. It does seem that much of the former Protestant concern for souls in despair in our cities has tended to be lost.

The areas of welfare services for city mission work include the following: housing, employment, health, delinquency, language and citizenship, public protection, traffic regulation in congested areas, alcoholism, narcotics, relief, hospitalization, play and recreation, clinics working with

municipal and other public agencies in the interest of prompt and helpful service, courts, domestic relations work, mental health, "Skid Row" communities, jails, neighborhood chaplaincies, etc.

Here are some *questions and problems in the relation of city missions and welfare services*: What are the attitudes of welfare workers toward the interest and participation of Protestants in welfare work, and vice versa? Do city-wide welfare organizations, and municipal and other government agencies have sufficient representation on their boards and committees from Church people who can present the Christian interest and concern for people in need? Should Protestant-sponsored services conduct a program with non-identifiable Christian aspects if they accept financial support of public or community chest agencies? At what points and through what kinds of programs can the local church meet welfare needs through extending and adapting its own efforts in such areas as religious education, recreation, counseling, etc.? Suburban churches have a responsibility for conditions in deteriorated areas and the needy people of the city. City mission societies can help them meet this obligation.

There is a distance between Protestants and people in need. Much of Protestantism is constituted with church members who are several generations removed economically, culturally, educationally and even spiritually, from many other people who are newcomers to our cities, the poor, the disinherited. Protestantism, however, needs to be suspicious of its claim that its job is to motivate people to take care of the welfare needs as "Christian citizens." Many people who are non-Christian or pagan show a practical and responsible concern for human welfare which is no less effective than that of the Christians. A large number of city churches are set in the midst of great human need and give evidence of not knowing that the need is there, much less doing something about it.

Contemporary Protestantism is not effectively at work in the heart areas of our changing cities. American cities have matured. Until a half century ago the groups furnishing the economic, social and religious leadership of our large cities lived within them. Modern transportation has widely extended the city geographically, with the blighted central sections left behind and seldom revisited by the higher-income Protestant groups that have moved to out-lying communities. Protestant Churches have disappeared from these inner areas at an alarming rate. It is especially disconcerting that there seems to be practically no sense in Protestant circles that these conditions represent crisis. With eyes focused on rapidly expanding suburban membership, Protestant leadership often seems content or even relieved as, one by one, its inner-city outposts disappear.

The Protestant enterprises which remain as mission outposts in the inner city live under continued threat of extinction because of lack of sufficient support through denominational channels. This not only means that their missionary programs cannot be vigorous, but also that support must come from the secular community. As a result the agencies which survive and grow adopt both the professional standards and the secular objectives of welfare organizations.

While this serious diminishment of Protestantism has been taking place in the heart areas of our cities, changes have occurred and are occurring which constitute a *dramatic challenge* to Protestantism. At this time the prospects for successful Protestant work in the left-behind areas of our cities are better than ever. The process of making these areas physically new has begun. The inner city is undergoing reconstruction which involves not only highways, parking spaces, etc., but new and permanent blocks of large-scale private and public housing. In many such places Protestantism has declined so far that it is no longer represented by churches with sufficient resources for vigorous evangelical and welfare service.

The call to Protestantism to return with concentrated effort to the heart areas of our cities is very loud. It is not only an invitation to bring Christ through evangelism and Christian service to countless people in need. It is also a challenge to Protestantism to take upon itself more of the tough job of helping make our nation more Christian.

Does contemporary Protestantism have a gospel for the inner city? It is necessary to experiment to discover what program and message is relevant to the needs of today's inner city. Except as Protestantism in general and each denomination in particular bring the force of gospel teaching so to bear that city mission societies will again be their delegated bodies for city mission work, and receive increasing gifts for such work—city mission societies will be impotent for the dynamic task of the renewal of effective Protestant service and influence within the heart areas of the city.

XX. RURAL CHURCH WELFARE SERVICES

Social Welfare and the Needs of Rural People. In 1950, the rural population of the U. S. numbered 54,229,675 persons, or 36 per cent of the total population. It was divided into 31,181,325 persons in rural non-farm areas, and 23,048,350 on farms. Their social needs vary greatly from community to community. If the Church wishes to come to grips with the task of adequately ministering to the welfare needs of rural

people, it will need to study the many different situations of need, in town and country. A few of these are the following:

1. The decline of the population in certain rural areas places an added burden on the remaining people to meet social needs.

2. The rapid increase of the non-farm population in other areas over-taxes the limited resources of some communities.

3. There are groups which have unique social needs because of occupational patterns or because of historical development, such as the Negro, the Indian, and the Spanish-American. As a group the more than 1,000,000 agricultural migrants have unusually critical problems. Their living conditions are almost universally unsatisfactory, even chaotic. They reside in any one place for only a short time. They are often unserved and not wanted in the communities where they work. They seldom attend schools or churches.

4. In rural America the aged are over-represented and largely dependent.

5. The needs of children are many and varied.

In the face of such needs, many rural communities are without adequate welfare services. There is a lack of social concern on the part of church members. This may result in the community manifesting an unwillingness to provide the necessary social services. It may also result in a resistance to the use of the resources that are available. Hence, there is need for every community periodically to take an inventory of unmet needs. In this self-study, the church can be a powerful motivating force.

Actual Situation of the Rural Church in U.S.A. Probably considerably more than half of the local churches of all faiths in the nation are found in communities with less than 2,500 population, but these churches have only about one-third of the church members in the nation. For the Protestant denominations alone, about 60 percent of the local churches are in rural areas. Thus there are numerous small churches, and it is often said that they are "too small."

The churches serve certain social welfare needs of the rural and urban people through numerous institutions—hospitals and homes for the aged and agencies for children. These are maintained and supported by units larger than local parishes. Although such institutions are available to eligible church members in both rural and urban communities, the question may be raised whether they are not often more accessible to urban constituencies.

The rural minister as a citizen is often in a position to be of special service on boards of directors of both public and private agencies. He

often renders special service when a financial campaign is in progress. Equally important is the community role of the lay readers in the local church who often assist the Red Cross, Salvation Army, Rural YMCA, the Scouts, the child welfare worker, the administrator of public assistance. Frequently this service is rendered without much thought or recognition of the fact that the churches are rendering community service of first importance. Nor must we overlook the contribution that local churches make in developing socially-minded Christian laymen, who support the professional leaders in achieving these objectives.

Many churches do some informal, or unorganized, social work. Probably most churches carry on some recreation, usually not highly organized. Some churches have emergency funds that may be used for the relief of the needy. This type of informal and unpublished mutual aid is of significance in community life and is a practical witness.

How Should Rural Churches Support Social Welfare? 1. Churches should understand that their own administrative and organizational structure often divides the community and promotes social disorganization with its consequent personal and family disorganization and delinquency. Churches have remedied this situation by organizing with other churches in ministerial associations, councils of churches, larger parishes, and group ministries. They have combined to work with other community agencies in a community council. Through such liaisons they bring a common strength to the under-girding of social welfare needs.

2. Churches should make the community aware of unmet human needs and help secure the adoption of remedial and reconstructive measures.

3. Churches should inform, sensitize, and motivate their members to make use of resources available to them. This involves an obligation on the part of church leaders, both clergy and lay, to inform themselves with regard not only to available resources, but also as to local agencies and persons through whom the services are offered. The clergy should become personally acquainted with the professional personnel of rural welfare institutions and agencies.

4. Churches themselves may carry on certain forms of social welfare work. We believe generally it will be best if they work to stimulate the community itself to carry on such work, while reserving to themselves the responsibility of motivation, support, and Christian counsel.

Suggestions for Preventive Measures. The church should exert a greater effort to study, advocate, and secure the adoption of preventive methods. Although correctives are important for the present predicament, preventive measures are needed to anticipate and satisfy future needs in the area of social welfare.

The Church should:

1. Encourage small group discussion of mental hygiene problems on a neighborhood basis.

2. Cooperate with state agricultural schools in spreading the latest information concerning rural community trends and new methods of community development.

3. Make economic policy studies for rural areas.

4. Encourage the best farming practice applicable in the local community.

5. Study the family size farm with the view of arriving at the ideal farm size for the local community.

6. Assist young families to become owners of the land, and encourage use of Farmers' Home Administration and other credit agencies.

7. Encourage members to enter watershed conservation plans in their locality.

8. Encourage better programs of sex education in schools. This does not take away responsibility for sex education in the home and the church. It simply guarantees that where these agencies fail, our children will nonetheless be informed.

9. Become acquainted with population policies conducive to a higher level of living for the local area.

10. Encourage and agitate for international immigration laws which make it possible for overpopulated areas to migrate to less thickly populated areas of the world.

11. Encourage practices that will control the birth rate in rural areas.

12. Promote zoning legislation for rural communities.

These practices if widely adopted would lessen the need for social welfare in coming generations. However, we recognize that society is continually moving from order to change to disorder and to reorganization, and that each change brings with it new problems and needs. Therefore, we suggest that the Church should as much as possible steer clear of institutional entanglement in the social welfare field. Programs and institutions should adjust as needs change. The Church many times finds it difficult to change programs that it itself has initiated because of the aura attached to them. Furthermore, if it enters into a corrective program, it may become so involved that it can no longer act as the conscience of the community concerning the particular problem. If the Church is to furnish constructive and progressive leaders in the area of social concern for all people, it must not lose its objectivity.

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XII. FAMILY WELFARE SERVICES

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XIII. HEALTH AND MEDICAL CARE

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XIV. SERVICES TO GROUPS IN SETTLEMENTS, NEIGHBORHOOD HOUSES, HOSPICES, LOCAL CHURCHES, ETC.

Chairman: John McDowell, Executive Director, National Federation of Settlements. *Secretary:* William Kirk, Headworker, Union Settlements, New York City. Sister Betty Amstutz, L. Maynard Catchings, Clara Kaiser, Rev. Charles Leber, Ross Lyman, Rev. Paul Moore, Rev. Canon Kenneth E. Nelson, Dr. Hazel Perkinson, Mrs. Mabel C. Wagner, Jimmie Woodward.

XV. PASTORAL CARE AND CHAPLAINCY SERVICES

Chairman: Rev. J. Gordon Chamberlain, Riverside Church, New York. *Secretary:* Rev. Otis R. Rice, Executive Director, Department of Pastoral Services, National Council of Churches.

XVI. EDUCATION, ACTION, AND SOCIAL RESEARCH

Chairman: Rev. Clifford J. Earle, Secretary, Department of Social Education and Action, Board of Christian Education, Presbyterian Church in the U.S.A. *Secretary:* Rev. Huber F. Klemme, Executive Secretary, Commission on Christian Social Action, Evangelical and Reformed Church. Mrs. Clifford A. Bender, Rev. Don Cloward, Dr. Dan W. Dodson, Dr. R. H. Edwin Espy, Dr. Ray Gibbons, Shelby M. Harrison, Dr. Samuel C. Kincheloe, Dr. Charles Lawrence, Rev. Ralph E. Smeltzer, Douglas Sturm, Dr. Arthur Swift, Rev. A. Dudley Ward, Dr. M. Moran Weston.

XVII. SERVICES TO SPECIAL GROUPS

Chairman: Rev. Meryl Ruoss, Executive Secretary, Department of Church Planning and Research, Protestant Council of New York City. *Secretary:* Rev. William E. Scholes, Central Region Supervisor, Midwest Office of Ministry to Migrants, Division of Home Missions, National Council of Churches. Dr. J. Oscar Lee, Alice Maloney, Rev. Jitsuo Morikawa, Monica Owens, Ollie Randall, Muriel Webb.

XVIII. SOCIAL WELFARE PROGRAMS IN COUNCILS OF CHURCHES AND CHURCH WOMEN

Chairman: Rev. Canon Almon R. Pepper, Director, Department of Christian Social Relations, Protestant Episcopal Church. *Secretary:* Esther C. Stamats, Director, Department of Christian Social Relations, United Church Women, National Council of Churches. Mrs. Leon Ellis, Mrs. Mary Facre, Mrs. Milton C. Lang, John Mixon, William D. Powell, Sheldon Rahn, Kenneth A. Roadarmel.

XIX. CITY MISSION SOCIETIES AND URBAN CHURCH WELFARE SERVICES

Chairman: Dr. N. E. Hansen, General Director, Chicago City Missionary Society of the Congregational Churches. *Secretary:* Dr. D. W. Barry, Executive Director, New York City Mission Society. Dr. L. P. Carey, Rev. E. W. Douglas, Rev. J. A. Hargraves, Dr. S. B. Hazzard, Dr. S. C. Kincheloe, Mrs. A. T. Kline, Dr. K. D. Miller, Rev. G. P. Musselman, Rev. J. R. Schwenke, Rev. R. W. Spike, Rev. A. W. Stevenson.

XX. RURAL CHURCH WELFARE SERVICES

Chairman: Rev. Rockwell C. Smith, Professor of Rural Church Administration and Sociology, Garrett Biblical Institute. *Secretary:* Benson Y. Landis, Editor of Research Publications, Bureau of Research and Survey, National Council of Churches. Professor Edwin Becker, Rosalie Farwell, Rev. Raymond Gayle, Wesley Hotchkiss, Donald Koontz, Dale Medearis, Edwin W. Mueller, Brig. John T. Seddon.